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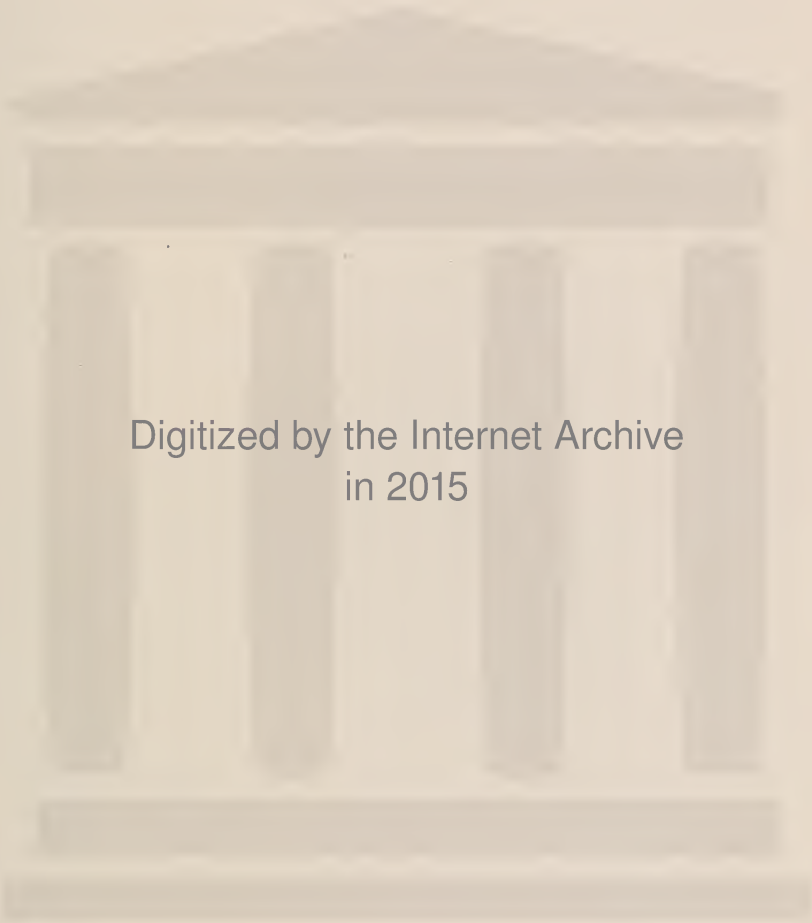
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REV. BENJAMIN LABAREE, D.D.

For nearly half a century a missionary in Persia

The Missionary Review of the World

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SIGNS OF THE TIMES

IS THE WORLD GOING MAD?

Dr. Forbes Winslow, the eminent British specialist, has recently declared that, as the alarming statistics of insanity and lunacy show, if the present rate of increase continues, before many years *the majority of the human race will be of unsound mind!* In view of these facts he solemnly appeals to his fellow countrymen to turn attention from political squabbles over party spoils and from narrow issues like the educational bill, and give earnest heed to the problem of growing insanity.

This reminds us that our most eminent nerve specialist in America has recently warned us against the mad haste of our day. He says, for example, that automobilism is generating a distinct type of insanity, due to the cultivation of recklessness in speed; that the necessity of habituating one's self to driving at such a rate over roads, where there is no fixed track, running risks of punctured tires, collisions, breakdowns, etc., tends to mental unbalance. This haste is everywhere manifest. On all work that passes from hand to hand in the same factory is written the one word, *"rush,"* as we have ourselves seen, and the majority of people in "civilized" lands seem engaged in a race. One of the greatest results of being consciously in the will of God, is that we learn to be quiet, to do nothing rashly, and to wait God's time and way. He is never in a hurry, and generally speaking, haste is waste.

SUCCESS IN KOREA

The four branches of the Presbyterians at work among the Koreans have gathered from among them some 12,000 church-members, 38,000 adherents, and 24,000 in Sunday-schools. These new-born saints build their own sanctuaries and, according to their ability, support Christian work. To sustain and advance the Gospel they have contributed the equivalent of 100,000 days' work. So earnest were they in one city (having zeal not according to knowledge) that a vote was passed refusing residence to all non-Christians!

THE GOSPEL ADVANCING IN JAPAN

Cheering news comes to hand of the progress in Japan. Bishop Harris, who has charge of the American Methodist missions in Korea and Japan, says that during the recent war the churches made great gains in membership, and that they are now unusually active in evangelistic efforts. As regards audiences, ministers of churches, baptisms, and the circulation of the Scriptures, things have not

been so bright for a long time; and the Gospel is receiving a better hearing than at any period since its introduction a generation ago. Another very healthy feature of Japanese Christianity is its steady progress toward independence of foreign aid. In a short time it is hoped that the Japanese churches will be self-sustaining, and even become missioners, sending out native teachers to China and Korea.

THE AWAKENING OF CHINA

The missionaries of the Rhenish Missionary Society tell of the following remarkable changes in China, which clearly show the increasing desire after Western methods and better instruction: All schools to be organized in the future—and there are many—shall use Western methods of instruction. School inspectors are to be employed, and a ministry of education is to be founded. Normal schools, a school for princesses and a new imperial university, with quarters for 20,000 students, are to be opened. In the army the officers do no longer wear the silk dress and the ancient Chinese hat, but a jacket cut in European style, and the flat cap with a shade in front, and, more amazing still, soldiers and policemen are to give up their beloved queues. The soldiers, freed from service on the Christian Sabbath, now attend the missionary services in crowds, while still larger numbers of them come to the numerous missionary schools to satisfy their longing after greater knowledge. English, German, and geography are the things most coveted by them.

Truly, the followers of Christ everywhere must awaken to the necessity of increased labor in heathen China at this critical time.

THE SIGNS OF THE REVIVAL IN INDIA

We have frequently mentioned the signs of the gracious revival which is being witnessed in India, and we have drawn the attention of our readers to the spiritual awakening in Assam, where the Welsh Calvanistic Methodists are at work; in Poona, where Pandita Ramabai and the Poona and Indian Village Mission are preaching the Gospel; and in the spheres of work of the Kurku and Central Indian Hill Mission, and of the Friends Foreign Missionary Association in Central India. To-day we add two brief reports, from Djaipur and from Sambalpur, which are significant because they come from German sources—and Germans are very skeptical in regard to any revival.

In Djaipur, or rather in the whole field occupied by the Breklum Missionary Society, in Telugu and Djaipur, the Dombos, the people without caste, are being quickened by the Spirit of God. Commenced in 1883, the work was very unpromising for many years. In 1897 the first baptisms rewarded the faithful efforts of the missionaries, and now hundreds of the heathen Dombos are asking for baptism. No earthly advantages cause them to come forward, for the missionaries can not offer any, and the converts suffer severely from the hatred of the higher classes and from the petty persecutions of the native police. Yet they come and listen to the simple story of salvation by faith in Jesus Christ, and many believe in Him as their Deliverer and Redeemer. Many have been baptized, so that the congregation at Koraput, founded in 1883, now has 2,251 members, while the members of the congregation at Kotapad, founded in 1885, now number 3,393. And the

young converts from superstition and heathenism bear a joyful testimony to Christ amid persecutions and trials.

At Sambalpur and its surrounding district, where the British Baptist Missionary Society is proclaiming the Gospel, likewise the signs of a gracious revival are apparent. Here the movement is among the low caste people, and the instrument used by the Lord is a native preacher, Daniel Das. This man of God was engaged in a missionary journey, and preaching to the high caste people in a certain village was met with great indifference and coldness. His heart was very heavy within him, when the Lord directed his attention to that part of the village where the low caste people lived. He entered it, and in its first house he found the weaver Djadab at his work. After the usual salutations, Missionary Das began to talk about Christ. Weaver Djadab was willing to listen, and the missionary erected his frame upon which he hung a series of pictures representing the life of Christ. Quickly other villagers gathered, and all listened intently to the narrative. At last the missionary came to the crucifixion of Jesus. Many eyes were filled with tears, and it was clear that the Spirit of God was working mightily. When the story was finished Djadab stood up and declared publicly that he took Jesus of Nazareth as his Savior and would serve Him all the remaining days of his life. Many other inhabitants of the village, especially the women, begged Daniel Das to remain with them and give them further instruction in the way of salvation. Gladly Das erected his tent under a convenient tree, and he wrote the missionary in Sambalpur to come and help him. Together the European and the native missionary labored on in faith. Many of the people believed and were baptized. Christian schools were opened, and the work of the Lord is progressing. Thus the revival in India is continuing and spreading.

ISLAM AND HINDUISM

The Rev. T. J. Scott, D.D., of India, gives the important information that in North India a powerful Mohammedan college has been founded and liberally endowed in the city of Aligarh. Some time ago its founder, Sir Sayad Ahmad Khan, warned the Hindus against letting their orphans fall into the hands of missionaries. A strong Hindu college has been endowed at Lahore, the Punjab capital, to bolster up Vedic Hinduism. They are now talking of sending missionaries to convert America to the Hindu faith! At Hardoi, where the Ganges emerges from the Himalayas, perhaps the most sacred spot in India, and where sometimes 12,000,000 people assemble on pilgrimage, a Hindu theological seminary has been established for training preachers for primitive Hinduism. Mrs. Besant, the brilliant English woman, and posing as a Hindu, has succeeded in getting the Hindus to endow a Central Hindu college at the sacred city of Benares. She is principal, and in her last report proposes in the female department "the education of girls on the lines of pure Hinduism." The endowment is building up rapidly. The Brahmos, an advanced Hindu sect, are now proposing a theological seminary at Calcutta.

All this is an imitation of Christianity, the purpose of which is to obstruct Christian missions.

ABOLITION OF CASTE DISTINCTIONS

Among the many encouraging tokens that the cause of social reform in India is not dead is the following paragraph from a Calcutta newspaper:

"At the entertainment given in his honor by the Kayastha Sabha, Justice Chunder Madhab Ghose expressed an earnest hope that the four subdivisions of the Kayastha community would be amalgamated into one united whole. A practical beginning in the realization of this hope was made when Babu Chunder Madhab Ghose gave a dinner which was attended by not only the leaders of the four subcastes, but the rank and file of the entire Kayastha society of Calcutta and its suburbs. More than five hundred Kayasthas were present, and they sat down to dinner indiscriminately. In this way the restriction, which prevented one subcaste from eating with another in the same row at a social gathering, was removed for ever and a great reform effected. The four subcastes have also sanctioned intermarriages among themselves, and thus the two principal obstacles that kept them separate no longer exist."

It is also reported that the first widow remarriage among the higher castes in Orissa has just been celebrated. The bride was a Kayastha girl of sixteen years of age. The father of her late husband sought to prevent the second marriage and obtained an injunction against it in the lower court. This decision was set aside by the district judge, who agreed with the contention of the girl's own father that he—and no other—was her legal guardian.

THE CROWN PRINCE OF SIAM AND THE LAOS MISSION

The recent visit of the Crown Prince of Siam to the Laos provinces was an important event in the Laos missions. His tour covered a period of three months and included all the important cities of North Siam except Muang Nan. In Chieng Mai, the principal station of the Presbyterian board, he gave a public reception to all the foreigners. He visited the American mission institutions and expressed his pleasure with the work. Immediately following his visit to the girls' school and the hospital and vaccine laboratory, he sent a donation to each of these institutions. He consented to lay the corner-stone of the William Allen Butler Recitation Hall of the Chieng Mai boys' school, and spoke in part as follows:

"During my visit to the United States, the American people were pleased to give me a most enthusiastic welcome. I may mention particularly the sumptuous banquet with which your Board of Foreign Missions honored me....I am glad to reciprocate this kindness to the full extent of my ability. As my royal grandfather and my royal father have befriended the Christian missionaries, so I trust that I, too, shall have an opportunity on proper occasions to assist them to the limit of my power. Your invitation to me to lay the corner-stone of your new school building, is another evidence of your friendship and good will toward Siam. I have full confidence that you will make every endeavor to teach the students to use their knowledge for the welfare of their country, therefore I take great pleasure in complying with your request and I invoke a rich blessing upon this new institution. May it prosper and may it fulfil the highest expectations of its founders."

AN APPEAL FROM AFRICA

Some young men at Bongandanga, in the Kongo State (Kongo Balolo) appealed to the missionaries for a teacher. Not long after, when the mail arrived, the young men came eagerly inquiring, "Are any other teachers

coming to us?" "Not yet," was the reply. "White man, you won't leave us until Mr. and Mrs. Ruskin return, or other teachers come and understand our language, will you? May we write a letter, and will you print it in the paper you send to England?" The following was thereupon written by the natives, without any suggestion or alteration by the missionaries (translation):

A letter to the teachers in Europe:

Listen to these words. We are those who went astray, but the Lord did not leave us. He sought us with perseverance and we heard His call and answered. Now we are His slaves, no other Master at all. And we pray the Holy Spirit to show us the way of Christ and truth.

Behold, we tell you a word of truth. We had three teachers—one is in Europe; another has gone to Ikau; and this one who stays with us his furlough is due, and his works are many. The works are: printing; and the work with the workmen; and the teaching of Jehovah God—just he and his wife. If he goes to rest in Europe, with whom shall we be left?

It is good that you should send us teachers who will cause us to be full of the words of the Father. Friends, what do you run away from? Death? Or the long distance? What did the Lord command? He said, "Go and preach the Gospel in all the world."

When we went to Boyela, the people said to us, "Come and teach us the news of Jesus, then we shall hate sin and turn toward the salvation of Jesus Christ." We have not great strength, but pray for us to the Father God that He strengthen us in spirit and body, then we shall spread abroad His good news that it go in every place.

Behold, we ask you, in all your assemblies to pray for us and our teachers.

And we have seekers, females and males; they seek Jesus, but they are waiting for the joy of the Holy Spirit —it is good that you pray Jesus on that account.

We have a desire to hear your teachings in the teaching of Jehovah God; and we have a thirst to see you in the eyes, but we have not the opportunity. We have not the opportunity here below, but we shall have in heaven. In the Father, and the Son, and the Holy Ghost, One God.

We who write to you these words,

(Signed by twenty African young men.)

AN ADVANCE STEP IN WORK FOR MOSLEMS

One result of the Cairo conference last April was seen at the recent American Board meetings in North Adams, Mass., when Dr. James L. Barton, the foreign secretary, announced that their policy for the work among Moslems in Turkey and elsewhere would be more aggressive and fearless in future. This mission board has fourteen of its twenty missions in direct contact with Mohammedanism, tho only four of them are under a Mohammedan government. Now they propose to send more missionaries into Turkey to devote their efforts to the 12,000,000 Moslems for whose evangelization little effort has been made; to the Kurds along the upper waters of the Tigris and Euphrates Rivers; and to the Albanians in Western Mesopotamia. It is proposed also to develop more fully the medical work among Moslems, to assist Turks in promoting education of all grades, to put forth a new and constructive literature in the languages of Moslems, and so to organize missionary forces as to give to all Moslems in Turkey a true vision of the Christ.

AN AWAKENING AMONG MOSLEMS

It is to be expected, however, that every aggressive move on the part of Christians will be met with fierce op-

position from Moslems. Persecution and even martyrdom may follow the faithful preaching of the Gospel. Already there is apparently a general movement among Moslems. If not promptly checked this may lead to disastrous consequences. In Egypt, Turkey, and Morocco the signs are ominous, and telegrams from Morocco tell of preparations for a Holy War, which is announced to begin very soon. The situation is very delicate, and calls for prayer and caution, but not cowardice. Prompt and firm measures, taken in time, by France and Great Britain, may save much ultimate suffering. There have been many threats that any action against the Sultan of Turkey would lead to a general Moslem uprising.

THE BIBLE IN RUSSIA

In the midst of the almost universal strife and gloom which prevail in Russia, well-nigh the only bright spot is found in the free circulation of the Word of God. And hence it is with peculiar pleasure we read that last year the British and Foreign Bible Society circulated no fewer than 501,124 copies or portions of Scripture in Russia, with 93,600 more in Siberia, making in all 594,124 volumes within the dominions of the Czar. As indicating the polyglot nature of the work, it is well worthy of being noted that among the many languages represented were not only Russian and Slavonic, but Finnish, Polish, German, Lettish, Esthonian, Lithuanian, Yiddish, Hebrew, Swedish, Armenian, Chuvash, Votyak, Chinese, Japanese, French, English, Persian, Turkish, and Turki.

THE POPE'S LATEST ENCYCLICAL

Rev. Alex. Robertson, of Venice, calls attention to this latest and one of the most reactionary encyclicals that ever emanated from St. Peters. It is addressed to the bishops of Italy, and concerns the students and the priests of the Church. This encyclical shows that Roman Catholicism and modern thought and progress are not only incompatible but are mutually conflictive, and the one can only exist by the destruction of the other. This is a bold attempt to kill all modern thought and progress, so far as Roman Catholic students and priests are concerned, and hopes through them to stay its progress among Italy's inhabitants in so far as they are still attached to the Church. A bare enumeration of the things forbidden will show the drastic nature of this encyclical:

(1) It is forbidden to all students and priests *to attend any classes in the public universities of Italy.*

(2) It is forbidden to all students and priests *to read any non-clerical newspapers, periodicals, or reviews.*

(3) *All preaching* is forbidden, excepting under special restrictions. No one may preach unless he has express authority from the bishop to do so, and the substance and even language of his discourse must be submitted to the bishop and meet his approval.

(4) No priest or student must *publish anything,* except under the same conditions as hold as to his preaching.

(5) It is absolutely forbidden to all students and priests *to inscribe their names in any society or association whatsoever* that does not depend

entirely on the authority of the bishop.

(6) Various other prohibitions are issued, such as that no student or priest must *hold any conference* of any kind without the permission of the bishop, and all aspirations after *Church reform* are forbidden.

This encyclical is another proof of the hopelessness of seeking to bring about a reformation in the Church. As Pius IX. said, "They who seek to reform me, seek to destroy me."

THE RELIGIOUS CRISIS IN FRANCE

Rev. James Gosset-Tanner writes that the present condition of affairs is receiving the closest attention from the secular press, and adds:

M. Combes, the ex-Premier, stated publicly that the attitude of the Pope toward the French bishops would undoubtedly forward the Protestant cause. A number of Catholics have recently signed an address to the Pope, requesting him to reconsider his decision. They urge that: "Even now it may be regarded as certain that Protestantism, through its public worship associations, will enjoy the favor of the state, and speedily occupy the positions which we shall be obliged to abandon, and will thus gradually threaten to instal itself in our churches and presbyteries, and, above all, in the souls of the faithful." This striking testimony comes from a hostile witness.

As the Reformed Church will lose about $400,000 a year, great efforts are being made to raise the money. The Société Centrale d'Evangélisation at its General Assembly in June stated that an inquiry has been made as to the maximum which can be raised in their various stations. The response has been very encouraging: fifty-seven stations, which contributed 9,100 francs in 1905, have promised now to send up a minimum of 23,700 francs, more than doubling their previous gifts. Already a budget of 487,251 francs has been voted for evangelization work. An important result of the new arrangements is that forty-five evangelization stations are now constituted into separate churches, and will be recognized by the state, while sixty more remain to be superintended and provided for by the society.

A YEAR'S OUTPUT OF BIBLES

During the year ending last March the British and Foreign Bible Society (the oldest and the largest in the world) circulated nearly 6,000,000 copies of the Scriptures (the actual figures being 5,977,453 books), which exceeded the previous high-water mark by 33,000 copies, and this is the more remarkable in face of the disturbed conditions which have prevailed in Russia, China, and Japan, where some of the Society's heaviest sales take place. The polyglot nature of the work appears in the fact that at Winnipeg Scriptures were supplied in 43 different languages, while at Johannesburg versions in 52 languages were sold, and a fifty-third was asked for by a newcomer who demanded a Bible in Icelandic. During the past year 11 new languages have been added to the list of versions. The Bible Society has now promoted the translation, printing, or distribution of some part of God's Word in 400 languages. About 900 colporteurs were at work, 670 native Bible-women, as well as some 100 European Bible-women, most of whom are working in London back streets. An excellent example of the scale on which the Society conducts its business was seen at the last monthly meeting of the committee, when orders to be placed with various printing firms were sanctioned amounting to no less than 653,000 volumes.

CONVENTS AND CONVENT SCHOOLS IN BRITAIN

Cardinal Wiseman once expressed his desire that the metropolis of the world might be walled in with conventual institutions, and his wish is

practically realized. There is not a borough in the city without one block at least of monastic buildings! In like fashion they have spread over the land. When the nineteenth century began, there were, in England, twenty-one Romish convents; now, exclusive of monasteries, England and Scotland shelter over seven hundred—an increase thirty-fivefold, and more than at the time of the Reformation!

These institutions are active and aggressive. Of some 93 orders, only about a dozen are close convents for nuns. All the rest deal with the common life, through hospitals, visits to the sick, almsgiving, orphan and rescue work, and especially education. Their schools, not always within convent grounds, are skilfully organized to draw the middle and upper classes by high school teaching in language and art and by low terms. The secular clergy act as agents to find patrons and pupils and novices. It is all obviously part of an organized movement to Romanize Britain. And these institutions are not subject to legislative control, and their inmates are debarred from the safeguards which protect the liberty of other British citizens and subjects. Women are employed in convent laundries, for example, but to them the factory acts do not apply. There is compulsory confinement here without government inspection, and what is most amazing is the general apathy that prevails as to such a state of things.

PROGRESS IN PORTO RICO

Previous to the acquisition of this island by the United States the Roman Catholic Church was supreme and it still is the leading organization. Besides the Cathedral in San Juan, there are 88 parishes in the island, with 23 priests in San Juan and 120 in the island. Also 13 religious communities and 6 charity asylums and schools. During the year the Roman Catholic bishop "confirmed" 90,000 children and adults. The only Protestant church prior to American occupation was an Episcopal church in Ponce. Since then the Baptists have built 9 churches and now have churches and stations in 25 towns and villages. The Presbyterian, Methodist and other denominations have also been active. The various Protestant churches and missions are: Baptist 25; Methodist, 80; Presbyterian, 66; Episcopal, 5; Congregationalist, 8. In addition, two of the smaller denominations each maintain an orphan asylum, and at San Juan the Presbyterians have the best equipped hospital on the island with a medical missionary on the west end of the island regularly visiting 6 towns.

Romanism is now thoroughly awakened to a sense of its danger in Porto Rico. It is making strenuous efforts to hold its own. Appeals are made to the people not to abandon the religion of their fathers. Their parochial schools are being improved to compete with improved public schools. Their old municipal and religious feasts are being revived and celebrated with more enthusiasm than ever, to tie the people to the past. The country people, formerly neglected, are now being enlisted and prejudiced against the Protestants. These are evidences that the Protestant work has not been in vain.

SOME OF THE PILGRIMS AT THE HAYSTACK SHRINE, WILLIAMSTOWN, MASS.
This is about one-third of the vast congregation that gathered to celebrate the centennial of the little missionary prayer-meeting of college students.

THE HAYSTACK CENTENNIAL—A MEMORIAL AND A PROPHECY

BY REV. HOWARD A. BRIDGMAN, BOSTON, MASS.
Managing editor of *The Congregationalist and Christian World*

In the annals of the Kingdom of God there are certain days that in point of brilliancy and significance deserve to rank with the coronation days of kings and emperors or with the days when presidents of great republics are inaugurated into office. Such a day was Wednesday, October 10, 1906. A little town tucked away among the hills of Western Massachusetts was the scene of the events which made the day memorable, and thither in great numbers some of the choicest representatives of the American churches went to honor Samuel J. Mills and the other heroes of the Haystack. One hundred years before, only a trifle earlier in the season, a group of young men were driven from the fields by a thunderstorm and were forced to take shelter in the friendly protection of a haystack. And here they held a prayer-meeting which contained the germs not only of the modern American foreign missionary movement, but of many other religious agencies that have blest the world.

The three thousand persons who assembled at Williamstown on this October day of alternating storm and sunshine were only a fraction of the hosts the world over whose

thoughts and hearts were turning toward this Christian shrine. The announcement of the Haystack Centennial had been sent far and wide, and in London, Shanghai, Bombay, and many smaller places in distant lands, believers in the world-wide extension of Christ's Kingdom, in small or larger groups, were celebrating the anniversary. Thus on invisible wires currents of sympathy from the ends of the earth were conveyed to Williamstown, and in turn the love and prayers, the admiration and the support of American Christians were carried back to every brave worker on the far-flung frontier of the missionary propaganda.

It was fitting that the Haystack celebration should be a germane part of the annual meeting of the American Board, for into this organization the impulses generated at the Haystack were crystallized first, tho not exclusively. A full day of the regular program was therefore devoted to this special anniversary, the members of the Board coming over for the day from North Adams, five miles away, where most of the meetings of the week were held. The occasion attracted not only the regular constituency of this oldest American foreign missionary agency, but many officials of other societies, both home and foreign leaders in the Y. M. C. A. and the Student Volunteer Missionary Movement, and an unusual number of strong and devoted laymen.

The great influx of people gave the streets of Williamstown an animated appearance from early morn till sunset, and imparted to the college campus a livelier aspect even than when it is the exclusive possession of four hundred active college students. These young men mingled to some extent with the throngs of outsiders, and as singers, ushers, and guides made themselves agreeable and useful. The college had been granted a holiday, and the many students who attended the various services will be sure to feel a spiritual uplift, and it is to be hoped that some will have been turned definitely toward the foreign field, for Williams College itself to-day, like other New England institutions, is not maintaining in this particular the best traditions of the past, and needs to feel again the stimulus of the example of Samuel J. Mills and his associates.

The original plan of the day's proceedings included no less than four distinct gatherings, but the throng of visitors necessitated one more which many who attended pronounced the best of all the five. What could have been so appropriate to start the day as a sunrise prayer-meeting around the monument built and dedicated in 1867 in honor of the "five immortals." But as, a century ago, a sudden shower drove these young men to a different rendezvous than they had chosen, so now the five hundred people who rose early were obliged to forego their desire to gather for prayer around this handsome shaft of Berkshire marble, surmounted by a globe on which are traced the outlines of a map of the world, and were glad to avail themselves of the dry floors and comfortable benches of Jesup Hall, the college building devoted to the Christian Association interests. There for an hour a prayer-meeting was held which in sincerity, earnestness, and spiritual fervor was not un-

worthy to compare with the original prayer-meeting under the lee of the Haystack. Dr. Samuel M. Zwemer, the intrepid young missionary to the Mohammedans of Arabia, was the

THE HAYSTACK MONUMENT

leader, but he wisely confined his leadership to centering thought on two great truths: the royalty of Christ and the loyalty of His believers, and to suggesting lines on which petitions should be offered. But the group of persons gathered there needed no urging. They had come to pray briefly, definitely, fervently. Dignified ministers, deacons and college presidents, missionary secretaries and college boys and girls who had come to Williamstown from different institutions to hold a special conference in connection with the anniversary, followed one another in quick succession. Not for many a day has such a prayer-meeting been held in New England. How it would have delighted the soul of Dwight L. Moody! Before passing out of that tender atmosphere, the five hundred people present said in unison, as an expression of their personal dedication, Mills's famous motto: "We can do it if we will."

What was intended to be the most formal and elaborate service of the day took place in the forenoon in the beautiful new Thompson Memorial College chapel, which cost $600,000, and is unrivaled among the college chapels of America. This was called a distinctly academic service, one purpose being to show the relation of the foreign missionary movement to the educational institutions of the land and to express and cement still more strongly the natural alliance between them.

The stately interior of the chapel with its noble Gothic arches and its splendid stained glass windows, among them one called the missionary window, furnished an appropriate setting for such a dignified service and so distinguished an assemblage. The speakers were arrayed in their academic gowns, and the processional and recessional of many robed figures, including the members of the college choir, showed considerable liturgical development since the days of Mills. But as a whole the service had the spontaneous, hearty, and evangelical note still characteristic of the "stand-

ing order" of many churches in New England. A welcome was given by President Henry Hopkins, into whose hands has passed the helm of the institution over which his celebrated father, Mark Hopkins, so long presided, and a response was made by Samuel B. Capen, LL.D., president of the American Board. Three addresses followed by President Tucker, of Dartmouth; President Hyde, of Bowdoin, and Dr. Edward Judson, whom the audience was especially glad to see for his own sake and because of his famous father, Adoniram Judson, a pioneer of American missions.

While this noteworthy meeting was being held in the college chapel an overflow in the village church brought together the students, and they were addressed by men who are favorites with collegians. They were Rev. John Hopkins Denison, of Boston; Prof. E. C. Moore, of Harvard; Dr. Samuel W. Zwemer, and Rev. Newell D. Hillis, D.D. Each, inspired by the occasion and the splendid congregation, was at his best. The effect of the speaking was to set the work of missions in a light new to many, and attractive because of its relation to the needs of mankind and to the world movements of our time. It was shown that the sense of international justice now making such headway in the world was the direct outgrowth of the Gospel of brotherly love which our missionaries proclaim. The heroic note was struck by Doctor Zwemer, who dwelt on the thought that the price of success is our suffering with Christ.

During the little lull for luncheon the sky began to clear and a northwest wind imparted a tonic to the atmosphere. This was indeed providential, since the afternoon proceedings were all to be out-of-doors on the hillside just beyond the little grove that encloses the Haystack monument. Seats for nearly three thousand persons had been built, but they did not suffice, and many were obliged to stand all through the thrilling afternoon. This service was designed to appeal to the rank and file of people generally, all of whom, from children in arms to tottering octogenarians, were represented in the interesting congregation. A stanza of the hymn said to have been sung at the original Haystack meeting was lifted by all voices and gave an element of verisimilitude to the occasion.

President Capen, Dr. Arthur Little, of Boston; Dr. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, and John R. Mott each made his own valuable contribution to the exercises of the afternoon, and Mr. Mott put a snapper on his forceful address in the form of an invitation to pledge an extra offering to the Board as a memorial of the day. Scores of people were glad of the opportunity thus to express the feelings that had been swelling within them as the day advanced, and in less than a half hour over thirteen thousand dollars were promised.

The interest of the afternoon culminated in the series of testimonies from ten foreigners who owe their conversion to influences exerted by the missionaries and institutions of the American Board. It was a happy thought thus to assemble from the ends of the earth men who may be

looked upon as types of the human harvest resulting from the seed-sowing of Mills and his companions. Some of these from foreign fields are studying in this country, preparing to preach in their native lands. One is working among his own countrymen in America, and one or two others already are evangelists or teachers in their own land. No effort was made to pick out exceptional men, and, as Secretary Barton said, they could be duplicated by the score in every mission station under the direction of the Board.

THE PLATFORM AND SPEAKERS AT THE HAYSTACK CENTENNIAL

Most of these men wore their native dress, and spoke with the accent that betrays the people of foreign speech. Each was limited to three minutes, and several were so brimful of gratitude that they had to be gently admonished by President Capen that they had reached the time limit. It was a remarkably impressive series of testimonies—India, Ceylon, Turkey, Africa, China, Japan, Hawaii, Bohemia and Mexico being the lands from which the speakers respectively hailed. One of the two Chinese who spoke had passed through the horrors of the Boxer uprising, in which his own father and mother had been slain almost before his eyes. He himself proved a valuable and trusted messenger at a critical hour. No one could doubt that these ten men had come to know Jesus Christ as Lord and were trying to follow Him, and almost every one joined with the expression of thankfulness to America the plea that more might be done in behalf of their countrymen who have not yet come to light.

This feature was the climax of the day, and was probably the thing that will be remembered most vividly in subsequent days, as attendants upon the centennial pass along to their friends and neighbors at home the

story of what took place at Williamstown.

In the restrospect of the numerous addresses between sunrise and sunset, four stand out as especially significant and prophetic. One was that of Professor Edward C. Moore, of Harvard, the burden of whose remarks was that the Church is confronted to-day not merely by the greatest opportunity for missionary service in its history, but by the greatest opportunity it can ever know unless we undertake the conversion of the planets themselves. President Tucker also made an important contribution to the thought of the day when he declared that the sense of power which possessed Mills and which was personal to him was yet communicable to others and, yoked to a spirit of humility, was our great dominant need to-day. President Hyde paid a high tribute to the effectiveness of the machinery created and administered by the American Board.

Fully as thought-stirring as any of the addresses of the day was that of Dr. Arthur J. Brown. His theme was the future of missionary work. Out of the rich harvest of impressions and observations gathered on world-journeys and through long official connection with the Presbyterian Board he pictured the Orient as it actually is, awake to the weaknesses and vices of Christendom and rapidly developing its own self-consciousness. Into this world, so unlike that which the Haystack men confronted, our missionaries to-day must go. Dr. Brown called for the minimizing of sectarian differences and urged that the native Church be left free to formulate its own creed and polity. His thoroughly statesman-like paper showed that the success of missionary operations in the new century depends on adhering to the broad, irenic, comprehensive policy—the lines of which he so boldly outlined.

This great and glorious day revealed anew the hold which the foreign missions have upon varied elements in our churches—the highly intellectual, as typified by the college presidents assembled; the plain every-day people everywhere in evidence; the students now in our colleges who, while few in any individual institution, are—some of them—so ardent and persistent in their missionary impulses that they may yet influence all the rest.

Then, too, the day must issue in a revaluation by the world of foreign missions. An enterprise which commands such splendid devotion and which accomplishes such marvels of transformations, and which at the end of its first century is striding forward more rapidly than ever before, must arouse the respect and ultimately secure the support of right-minded men everywhere. The friendly comments in the secular papers on the Williamstown anniversary are a pleasing contrast to the cavils and sneers which Mills and his friends met in their own college community.

Prayer has also loomed up anew as a force—perhaps *the* force in the onward march of missions. From time to time throughout the day individuals or groups were to be seen kneeling around the Haystack monument. Surely the movement which was cradled in prayer is not to languish in these last days for lack of those petitions which must always undergird and guide every forward movement in the Kingdom of God.

THE DEPENDENT PEOPLES OF AMERICA

THE MOHONK CONFERENCE

The twenty-fourth annual gathering in behalf of the Indians and the insular peoples under United States control, was held at Mohonk Lake, October 17 to 19. At Mr. Smiley's

CHARLES DOXON
An Onondaga Indian—a graduate of Hampton Institute and an expert machinist

invitation about two hundred guests met and elected Dr. Andrew S. Draper as president. Successive sessions were given to discussion of the problems of the Indians, Alaskans, Filipinos, Hawaiians, and Porto Ricans. Able and thoughtful papers and addresses set forth the needs and progress of the work for the uplift of these aborigines and islanders. A very notable speech was delivered by Charles Doxon, himself an Onondaga Indian, and which alone compensated for a journey to Lake Mohonk. It indicates a sufficient answer to the problems and perplexities of the Indian problem.

This conference does not claim to be, in the distinctive and exclusive sense, *Christian*. While the great majority of those who attend are evangelical believers, the broad basis of the conference is philanthropic, and the cooperation of all who work for the physical, intellectual, moral and spiritual uplift of these various peoples is invited, and all such parties are welcomed to a share in the work of the conference. Romanists as well as Protestants, Jews as well as Gentiles, Unitarians and Universalists, and even Agnostics, might find the platform broad enough for their fellowship in the work of improving the condition of these various peoples. As Wendell Phillips, himself an evangelical believer, worked side by side with Garrison and Theodore Parker for the emancipation of the slave, so those who hold different views even as to the deity of Christ and the necessity of receiving life through Him, join hands to raise the level of the inhabitants of these territories and islands under the jurisdiction of the United States.

The tone of the conference was, on the whole, however, evangelical, and more than in some years past the distinctively Christian missionare spirit found expression.

Among others whose presence contributed largely to the value of the discussions were Commissioner F. E. Leupp, of the Indian Office, Washington; Dr. Merrill E. Gates, Dr. Sheldon Jackson, of Alaska fame, Principal H. B. Frissell of Hampton, Rev. John B. Devins, Dr. Lyman Abbot, and William Hayes Ward.

One of the facts which shows the progress during the last twenty-five years in the government care for the Indians is that when these conferences first convened only $40,000 was expended on Indian education. Now, however, $3,000,000 are devoted to this purpose alone.

One point strongly emphasized was the necessity of going to these undeveloped peoples with the Bible in one hand and something else in the other. That something else was explained to include common school books and implements for teaching industrial self-support. The hospital, school, and workshop have been mighty auxiliaries to the Church in bringing Indians, Hawaiians, and others out of darkness into light. The eloquent address of Charles Doxon, an Onondaga Indian, who, sixteen years ago, was graduated from Hampton Institute, after six years of work by day and study by night, was the best evidence of what can be accomplished by Christian industrial education such as the Indians and Negroes receive at Hampton. Mr. Doxon is an expert machinist and an earnest Christian.

THE MORAL INFLUENCE OF INDUSTRIAL EDUCATION

BY CHARLES DOXON
An Indian of the Onondaga Tribe, New York

When we speak of industrial education we generally have in mind its skill and intelligence rather than its moral side; yet this is the side most needed by the backward races who have never learned the value of steady habits of industry and independent self-support. With your permanent habit of industry you can develop this side without the inherited resistance with which we have to contend. White boys and girls take up higher branches of industrial education with the enthusiasm, fascination, and a firm hope which help them to rise rapidly to that standard of knowledge that secures them the reward for which they seek. But in the case of the race you found on this continent, whose permanent habits are so different from yours, we can not suppose that it will succeed quite as fast in efforts for higher development. From my experience with your civilization, I think I can see some of the reasons for this discouraging condition. In the first place, the Indians wished to live by themselves and continue the life which they believed to be the best. Hence, whenever they were forced to make a treaty they always insisted on separation, and the other party was only too glad to grant it. In this way the reservation system became established, and we were allowed to live in barbarism even to this day. And in some parts of the country where the tribes are supposed to be in the midst of civilization, we have gone into even worse than barbarism, because, having lost our primitive virtues, and being in our infancy, we can reach only the lowest fruits on the tree of civilization. The cure is, not to amputate our poor hands, but to train them to help us rise higher to where industry becomes cheerful through the training of our heads and our hearts also. No man

willingly engages in anything he does not love; and no intelligent man loves a work that does not interest his mind. Industrial education, in its broadest sense, awakens his interest, and therefore offers an infinite opportunity for pleasure and content that only waits on the development of our capacity to appreciate it. Civilization is, therefore, an unmixed blessing to those that are trained, but it is cruel to the untrained. It was through seeing how much we were suffering here in the East, I think, that the country finally realized its duty and began to break down the walls which it had put up, first by establishing schools and, as soon as seems best, giving the Indians the rights of citizenship. Our thanks are due to General Armstrong and General Pratt for leading the way.

A few years ago I visited one of the large Western schools, and as I looked on those students in their recitation-rooms and in their shops, my heart was filled with joy and sympathy: joy because of the opportunity they were having, and sympathy because of the difficulties with which they were struggling, difficulties with which I am familiar.

When a young man I was afraid of going outside of the reservation because I could not understand the English language, and the word, or the idea, of work used to frighten me. So it took all the courage I could gather up to enable me to make up my mind to leave the reservation and find work among white people. But I did it, and my experience has taught me that, as a rule, success must depend upon the method and the length of time of training. Many of the graduates and returned students of the Indian schools have already acquired an advanced grade of civilization and have become self-supporting and independent citizens. The majority are not quite so successful, and are as yet only half civilized. Now, when you half civilize a man he will still remain half barbarian. I have seen a few of such men of the white race in the shops where I have worked, and I have noticed they are not desirable employees, nor desirable fellow workmen, nor desirable neighbors. No employer wishes to keep a man that will or can do only half of his duties; no intelligent workman wishes to work along side of a half-trained man; and no civilized family wishes to live next to a half civilized family. So half-trained men meet opposition all around, which makes them discontented and grumblers. When you properly train every man and woman in the country, the labor problem, the Negro problem, and the Indian problem will be solved, I think.

But your patience is taxed because, once free from school, we do not always go on and improve ourselves. We seem to stop about where you leave us. This is because we are not working on the principle of fascination or inspiration, or whatever it is, that carries one through every difficulty to fulfil a definite purpose. Hence our great need, I think, is of a more complete training with such methods as shall make us permanently skilful in our hands, intelligent in our heads, and Christian in our hearts; the qualities without which no man can ever hope to become a desirable employee, fellow workman, or neighbor.

Whatever success I have had is due to my ability to hold my own alongside of many white workmen. My ability to hold my own is largely due

to the kind of training I received at Hampton. I went there with only a few words of English, my main object being to learn that language. When I got there I found that as a New York Indian I would not get any aid from the government, and that if I would stay I must work. I decided to stay, and they put me at the engineer's trade and into night school. In the first year I had to get up steam from four o'clock in the morning until six in the evening every week day, and from five in the morning until six in the evening on Sundays and holidays. The night school kept me busy until nine every night. After six years I was able to speak English fairly well; I had a trade and an academic diploma. Then began my life in shops, which lasted sixteen years. At first it was not all smooth and pleasant. The men looked upon me as a sort of curiosity. This was partly because I was the only Indian in the shop. But I found out afterward that every new man has to undergo some sort of test, and if he shows a character equal to or above the demands made upon it, he has no more trouble. My test was by no means an easy one. I learned that I was up against men of more mature judgment than my own, and felt my limited knowledge of the world. It was only by the greatest effort to improve myself that I was able to hold the confidence of my fellow workmen; and finally, by aid of the correspondence school, my work became more and more interesting, and even at times inspiring.

Being disabled from my work by an accident, I spent last winter at Hampton with the Indian boys. During the term some of the boys organized themselves into what is known as the educational committee. We met one night each week and discussed matters of importance to our race. Having come from different parts of the country and from different schools, we were able to compare conditions and discuss methods of work. Our knowledge of returned students proved beyond doubt that the successful ones are those who have had the most training. In consequence of all this, the boys drew up a petition, in a very modest form, which they hope to present to the government, asking for an advanced industrial school to which young Indians coming from non-reservation schools can go and perfect themselves in their trades by actual labor of all day and every day, and by the practise of steady habits of industry which must mean self-support, even while still in training. I believe that if such a school could be established it would in a short time, through its students, advance the Indian race more rapidly and surely than anything else, and prove a great help toward settling the Indian problem for ever.

Will the government do this for the Western boys and girls? Will New York State do this for the boys and girls of the once powerful Iroquois?

We are still a child race in the eyes of civilization, not ignorant of the common necessities of life, but still ignorant of the higher necessities, and we ask for our children, not what has been taken away from them, but what has been withheld—the industrial education that shall fit them for full citizenship.

LIGHT FOR HAWAII

A strong appeal was also delivered by Theodore Richards, of Honolulu, in behalf of more educational and spiritual lighthouses for Hawaii. After calling attention to the need for coast defense against the storms of nature and of human enemies, Mr. Richards took up his parable and showed the results of Christian education in Hawaii and the need for more of the same kind of "lighthouses."

He said in conclusion:

Public schools at their best, their most ardent champion being their judge, are yet inadequate. The highest test brought to bear on them is their effect in the upbuilding of the truly American home. It is, of course, long since admitted that no school can take the place of the home; but for the very defense of our own homes, some agency must be set to work in those households whence might issue a progeny of darkness, disease, and dirt. The Christian boarding-school is the next best agency to the Christian home.

The islands have maintained boarding-schools for native Hawaiians from the earliest times. There is Lahainaluna, the first manual training-school west of the Mississippi. Here were educated many of the best men of the Hawaiian race — preachers, public men, and farmers—who, while they studied, worked with their hands for the very food they ate. The school flourishes still under excellent management, and as a part of the public school system of Hawaii, with far better equipment than of old.

Nearly contemporary with Lahainaluna is the Hilo Boys' Boarding-School mother to many, chiefly, perhaps, to Hampton Institute, for it was here the great Armstrong of Hawaii confessedly derived his inspiration in applying the principles of self-help to the Negroes. The present head of the Hilo Boarding-School is a spiritual successor of his grandfather, who was known as "Father Lyman," the founder of the school. At Hilo they are still pinching and contriving to make both ends meet, while last year they built, mostly with their own hands, a commodious dormitory in concrete. Fine, simple-minded, industrious, God-fearing Hawaiian gentlemen have come from that school.

Refined Christian gentlemen in eighty years of civilization? Aye, we may vary and revamp the trite things said about nature races and the ages required for evolutionary development and still the tritest thing remains to be said—certainly it must be trite in this presence—viz., that just the acquaintaince with the matchless Man of the Ages is a transformer of character which makes no account of time nor stages of development.

Again a trite thing: It is the privilege of quite plain men, in their daily contact with their pupils, to make that same Master the most real personage in the universe. By His virtual reproduction there "transpires" a culture and refinement which transcend all our time vocabulary, for these are the same stuff with eternity. Surely must the people take notice of any Peter and John in determining the source of their culture. We of this age seem to be slower and still prate of evolution. Tho flashes on the Damascus road may be rare, the miracle is chiefly this: not that one glance could make a Paul,

but that any amount of contemplation of the "man on the throne" could do it. So much for the time element in character building. As to the "how," is it not reasonably clear that we have not advanced educationally beyond this: that boys and girls need most to touch living men and women who embody the Master, mind and spirit?

Nor in Hawaii have girls been without sane handling in Christian industrial schools. Early at Kawaiahao, Kohala, and Maunaolu were seminaries established, and they are still in successful operation. We do not pretend to have covered all the ground here; others might be mentioned which, with these, represent one of the best forms of investment possible to any one in league against darkness.

And the Mid-Pacific Institute, still in embryo, from its commanding site on the Palolo Heights, will shed more light to the safety of Hawaii than the biggest lighthouse reflector Honolulu will ever see. For its Chinese school, splendid in its history and big with portent, faces the awakening millions of our keenest competitor, and transforms foes into friends. Its Japanese department flashes toward the Northwest whence come the race whose marvelously quick imitation and adoption of American institutions is fast making them formidable rivals. This school says to them: "Imitate here; adapt yourself to this—the key to American greatness." And the Portuguese and Hawaiian departments bear witness to the efficacy of that form of training which illumines while it cultivates heart and hand and head (we purposely invert the usual order), and then incites to honest toil.

In this connection the record of Kamehameha School is illuminating. It is a private school founded in 1887 for boys and girls of Hawaiian blood. The manual department graduated its first class in 1891, and from that time till 1903 have graduated one hundred and thirty-seven boys who have mingled with Christian teachers and have been trained in agriculture, but chiefly in the manual arts. This gives us twelve years on which to base judgment as to results.

We first notice that altho the Hawaiian race is generally regarded as dying out, but four per cent. of deaths have occurred in fifteen years, altho the restrictions of school life have been laid off.

We note likewise that the strength of the accent in the instruction has determined largely the character of the employment, and that eighty-one per cent. are known to be profitably employed. This is a triumph, for it must be considered that all these are Hawaiians—conceded to be fonder of ease than of toil. (No one has succeeded in finding any reason why they should have toiled much heretofore.)

Then, for the safety of your coast and ours, give us back three-fourths of our contribution to the Federal government—to build new schoolhouses—to equip every schoolhouse with good tools and a simple agricultural plant—to raise the salaries of all teachers, arbitrarily reduced on account of short funds—to hire other and better equipped American teachers.

Give us money besides to aid Christian boarding-schools, which any of you can do without violence to your denominational loyalty, for non-sectarian, Congregational, Episcopal, Roman Catholic, and Methodist schools are represented in Hawaii.

THE MOHONK PLATFORM

The following platform, indicating progress and needs in Indian and island reform, was drawn up by the business committee, and after some discussion, was adopted by the Conference:

The work of this conference is to consider and advise as to the present duties of our government and our people in behalf of those peoples which are under our control, but are not yet fitted for self-government. It is the belief of this conference that such a condition should not continue indefinitely. It should be the aim of our government to develop these peoples by the processes of intellectual, moral, and spiritual education into the exercise of full, self-governing citizenship, whether they be Indians, Eskimos, Porto Ricans, or Filipinos.

Each step gained requires other steps to follow. We recommend the following steps of advance, in the general policy of our government toward our detached territories and possessions:

That Congress segregate and devote to the use of our detached territories and possessions the revenues derived by the Federal government therefrom, after paying the cost of administration.

That it is the duty of the general government to assure the provision of an adequate school system, carried on so far as possible in the English language, for all children of school age in all our territories and insular possessions; and that where the local revenues do not suffice the cost be paid by the general government.

In particular, we recommend—

For Our Indian Tribes

That the registration of all Indians with their family relationships be speedily completed at every agency and that the expense be paid by the government.

That the purpose of the Lacey Bill for the division of tribal funds into individual holdings be approved, and that such division be made effective as speedily as possible, and that Indians be paid their individual holdings as fast as they are able to learn the use of money.

That in one or more of the larger Indian industrial training schools the course of study be so extended that graduates can pass from them into the agricultural and mechanical colleges maintained in the States and Territories.

That Congress by definite legislation prohibit the use of Indian trust funds by the government for the instruction or support of Indian students in schools under ecclesiastical control.

That we call the attention of the Christian churches and all other religious bodies to the urgent need of cooperation in promoting the spiritual uplifting of the Indians.

For Alaska

That Congress amend the law providing for the election of a delegate from Alaska, by giving citizenship and the right of suffrage to such native men of twenty-one years and upward as can read and write.

That the general government provide an adequate system of industrial and day schools for the natives of Alaska, with compulsory attendance; and that it provide for hospitals and sanitary care, and that such schools and also the care of the reindeer herds be kept under the charge of the bureau of education.

That a sufficient number of courts be established in Alaska for the effective administration of justice.

For Porto Rico

That citizenship be conferred upon its people as recommended by the President.

That industrial training be given a place in all elementary schools and that trade schools be established at convenient locations.

That the need of hospitals, dispensaries and medical relief be called to the attention of those engaged in philanthropic work.

For Hawaii

That the customs dues lost to that territory by its annexation to the United States be restored to it, after the expenses of administration are deducted, so that such funds may be used for education and for other local purposes.

For the Philippines

That the Bill passed by the House of Representatives, providing for reduction of the tariff, be adopted by the Senate.

That the system of civil government so wisely created by Congress be extended as rapidly as peaceful conditions may allow.

REV. DAVIDSON MACDONALD, M.D., OF JAPAN *

BY REV. G. M. MEACHAM, D.D.

In the valedictory missionary meeting, held in the Metropolitan Church, Toronto, in 1873, when many friends gathered to say good-by to the two outgoing missionaries, Rev. George Cochran and the Rev. Dr. Macdonald, the latter said: "I fully believe in Christian missions, and that the omnipotent power of the Savior gives assurance of success. I believe in the divine inspiration and authority of the Bible, in the divinity and humanity of Christ and in the atonement which He has made, that He came into the world to seek and to save the lost, in which good work He has associated His Church with Himself." With regard to his call, he said that at the time of his conversion the question arose: Will you preach the Gospel or will you go to the ends of the earth if required? It seemed that an affirmative answer to this was necessary as a condition of obtaining the peace he sought. Of the promise he thus made as to going abroad he thought no more till asked if he would go to Japan. Then it came back to him and he could not refuse. He did go, resolving to live near to God and to do the work which He indicated in the strength which He had promised to bestow. From the lines he here laid down I do not think he ever swerved. So far as I know, he held firmly to the truths which he then profest to believe to his dying day. Faithful to his early promise to God, he went to Japan without gainsaying, assuredly gathering that the Lord had called him to preach the Gospel in the ends of the earth. And I do not think that he was ever sorry even for one moment that he was not disobedient to the heavenly call.

Shortly after their arrival in Japan there came an invitation for one of the two missionaries to go into the interior. He said he felt that he ought to go, and he went—this despite many dissuasions from very intelligent foreigners. Mr. Clark, now the Rev. Dr. Clark, of New York, who had preceded him as a teacher in Shidzuoka, and had been furnished by the government with a body-guard, told him of the strong antiforeign feeling among the Samurai, who had cut down a number of foreigners. The very night of their arrival in Shidzuoka he was asked to go at once some distance in the country to visit a sick person. He left his wife alone among the Japanese and went. It was a brave act and showed the spirit of his life. Who would have guessed nine years before, when he was ordained to the office and work of the Christian ministry, that such a heroic spirit was slumbering in the youth? A mighty passion was already sleeping within him like music in a quiet harp.

Of the years he spent in Shidzuoka the monument he left behind was a church, the strongest probably in the whole empire at that time outside the big cities. The Rev. O. H. Gulick's testimony to me on the matter was of the highest character. Then Dr. Macdonald came home, and when he returned it was to take charge of our work in the empire and to settle down in Tokio. It is impossible here to get an adequate conception of the social and religious atmosphere of Tokio and Yokohama in the seventies and early

* An address delivered at the Memorial Service, held in Carleton Street Methodist Church, Toronto. Reported for the REVIEW.

eighties. We came in contact with men of all nationalities, of all religions, and of no religion. In that great house there were "vessels of gold and silver, and also of wood and of earth—some to honor and some to dishonor." Dishonor? Yes, verily, deepest, blackest dishonor, tho occupying high positions in society and endowed with fine abilities and elegant manners. Others there were of highest character and noblest aims, who seemed to grow in splendor through the advancing years. Of course the principle of selection is always at work, and one's friends are for the most part congenial spirits, whose principles of judgment and action on great questions are in general agreement with one's own. Not that even the best of friends always think alike on all questions. Far from it. But differences with such men, while the true Christian spirit of love prevails, are more harmonious than apparently perfect accord with some others, and would form a part of the highest music of our sphere. In such an atmosphere Dr. Macdonald lived and moved and had his being. There among Christian people of all branches of the Christian Church, among the polished and refined Japanese, "the niceties of whose etiquette approach the character of an exact science," and among other high-bred men and women he grew to be the stately and dignified gentleman we have known these many years.

I think it was when he went to Japan that he offered up the fervent prayer that he might always have a plenty of work to do. That prayer was answered. In his multitudinous labors as a teacher, an evangelist, a medical man, in his earlier years in Japan he could have justly claimed with Paul to have been in labors more abundant. But for a good many years toward the end he had ceased to preach and to teach. Not that his hands were less filled with toil for others. As the superintendent of our mission and as a medical practitioner, he was still as active and laborious as ever. How tireless he was in doing good! What a passion he had for relieving suffering and for saving life! How gentle in the sick-room! What comfort and hope he inspired! How faithful and indefatigable in his attentions till danger was past! No one who has been sick, or has had sick ones, and been ministered to by him, who in many respects resembled the doctor in "Bonnie Briar Bush," can ever forget what he was to them. And he was skilful as well as tender. He kept up his study in his professional work. As a medical missionary in our section of the empire he was easily first. He was one of the physicians in the service of the British Legation. And among all denominations and in all the nationalities he stood high in favor. When he failed to cure a patient, the case was considered beyond human skill. The two pioneer missionaries of our Church to Japan have both gone to their reward. Our missionaries to Japan who have died lie widely scattered—the Rev. T. A. Large, B.A., Mrs. Meacham, and Miss Belton, in the beautiful Aoytama cemetery, Tokio; Dr. Cochran in Los Angeles, Cal.; and Dr. Macdonald in Wellington, Ont.—all faithful. And he on whose tomb to-night we would cast our immortelles wrote, on August 31, 1874, from Shidzuoka: "It is my earnest desire to win souls to Christ, and I am trying, whether in visiting the sick, dispensing medicines,

teaching the English language on week days or the Bible on Sunday, to do all to the glory of God."

It does not require large room for world-wide problems to be wrought out. When you sit before your open grate, piled high with coals, set them on fire and in that little room you will witness the operation of some of nature's grandest laws. You will have light and heat, radiation, absorption, reflection, conduction. Currents of air are set agoing, chemical changes wrought out the results of certain ble vapors and the elements melting with fervent heat. So in Japan, a microcosm in the larger world, are wrought out the results of certain principles of no mere local or temporary interest, but of permanent and universal concern. Through what rapid changes that country has passed since our first missionaries reached its shores! What prodigious revolutions have been wrought in government, commerce, education, in her army and navy, and in the manifold applications of our latest sciences! But it is not on these things that I would dwell. It was only the year before the arrival of our first missionaries in Japan that the first Japanese Protestant Church was organized. Dr. Macdonald witnessed, therefore, much of the struggle of Christianity (1) with Japanese paganism, which had nothing of the classic beauty of the ancient mythology of Greece, descending indeed to phallis worship and the worship of serpents and devils; (2) with the abounding immorality and corruption, which had a place in a civilization that nevertheless developed those virile virtues and masterful qualities which lately have attracted the admiration of the world; and (3) with modern infidelity imported from Europe and America, which has bred a large number of agnostics and atheists. Through it all his faith never faltered, nor did his hope give way. His faith rested upon the great founder of Christianity, who, when He sat upon the throne, said: "Behold, I make all things new." And when the doctor saw a great shaking going on, he was undisturbed, for he knew that it was that those things which can not be shaken may remain. He subscribed to the saying of some one: "Other religions rise and fall, but Christ comes down through the ages with the dew of youth upon His brow and His bow abides in strength. While the microscope and telescope and steam and the printing-press and the telegraph are smiting other religions into the dust, Christ makes them the heralds and auxiliaries of His ever-expanding empire." And he lived long enough to see a silent but mighty revolution effected in individual characters, in family and social life and in the moral condition of multitudes of Japanese in high places and in low, and Christianity very widely recognized as a system of religion, consonant with reason and carrying blessings to its followers.

What is the great lesson Dr. Macdonald's life teaches us but to work while it is day; to work hard, self-denyingly, rejoicingly, giving of our best to make the world brighter, and to usher in the glorious day when the kingdom of this world shall have become the Kingdom of our Lord Jesus Christ. Surely this is the best way to live, and it is best to live the best way.

A DUTCH MISSIONARY PICNIC

BY REV. S.M.ZWEMER, D.D.

The custom of holding an annual harvest-picnic for foreign missions is quite common in the Middle West among the Germans, and especially among the Hollanders. The idea comes from across the water, where a "Zendingsfeest" is a great thing for interdenominational missionary work. I remember one I attended in 1890 held at Zeist by the Moravian churches of the Netherlands; it was my first experience, but I shall never forget the enthusiasm and the out-of-door heartiness of that sort of convention.

It will be interesting to those who have never had the opportunity and privilege of attending one of these Dutch missionary gatherings in the West to hear of two in Iowa. They were held by the group of churches belonging to the Classes of Iowa in Sioux County and at Pella. This group of churches might be called "a Gibraltar of orthodoxy and a Klondike for missions." They stand nearly at the head of the list of Classes in our denomination and contributed last year over seven thousand dollars for foreign missions, which means more than two dollars per member. Twenty years ago nearly all of these churches were home missionary fields and received aid from the Church Building Fund and in the support of their pastors. Now they are no longer a mission field but a mission force and a striking illustration how work for the immigrant population is also work for the non-Christian nations abroad.

The Reformed Churches of Sioux County celebrated their annual mission feast at the Rouwenhorst grove two and a half miles north of Orange City. In the neighborhood of 3,000 people from all over the county were present. Conditions were ideal this year—the roads were fine, the day one of the fairest of the beautiful autumn, and the people were in the best of spirits. Even at an early hour a large crowd had assembled in the grove. The preparations for the feast were excellent—a very large stock of eatables had been supplied and were offered for sale at the canteens.

In the grove at 10.20 the gathering was called to order by Rev. A. M. Van Duine, president of the day, who welcomed the people in a few

well-chosen words and offered prayer for God's presence and the guidance of His spirit during the day, and also thanked God for His bounteous gifts which enabled them to offer willingly to His work. The following program of the meeting here reproduced in the original is intelligible even to those who do not understand the Holland tongue:

PROGRAM

van het Zendingsfeest der Ger. gem. in Sioux Co., dat staat gehouden te worden in Rouwenhorsts bosch, 2½ mijl n. van Orange City, op Woensdag, 5 Sept., 1906.

Aanvang 10 uur v. m. Zingen Ps., 89:2, 72:6
Gebed door den Voorzitter. Rev. v. Duine
Gebed voor de Zending,
Rev. A. W. De Jong, Hull, Ia.
De be oeften onzer Zendingsvelden,
Rev. S. Riepma, Hospers, Ia.
Gebed, Rev. Engelsman, Zingen Ps. 72:11
Pauze.
Verslag van den Sec.-Penn. Arab. Syndicate
Rev. P. Ihrman, Maurice, Ia.
Onze kinderen voor de Zending,
Rev. S. M. Zwemer, D.D., Arabie
Zingen en inzameling van giften voor de Zending.
Levensschets van Rev. John DeWitt Talmage, Zendeling in Amoy, China,
Rev. H. P. Schuurmans, Leota, Minn.
Besluit. Gezang. Gebed door Rev. DePree

Altho the program was solid, it was not heavy; yet the Hollander loves to have his missionary address based securely on the word of God and not emphasized by stories, but by a "Thus saith the Lord."

The president of the gathering introduced the speakers and urged the collection. The topics discussed were practical, and never have I seen an audience in the open air more intensely interested in what the speakers had to say.

The number present was estimated, both by counting the wagons, carriages and automobiles that came from every quarter for miles to the festival, and also by a rough count from the platform, to be 3,000, as stated. It was impossible to photograph the crowds in the dark grove, but a snapshot was taken of the long procession of vehicles.

THE FARMERS' MISSIONARY EXHIBIT

A second interesting feature of such a mission festival is the "canteen," where fruit, coffee, ice cream, cake, etc., are sold. The profits all go toward the work of missions. It was an interesting sight to see how the Hollander utilized this one occasion for large family reunions and the meeting of friends during the intermission between the morning and evening sessions.

In one corner of the large grove there was a missionary exhibit, where a large chart showed the relation of the American farmers to foreign missions by exhibiting to the public the immense value of agricultural products each year in com-

parison with the small sum given for the extension of God's Kingdom.

Hundreds of leaflets were freely distributed and from a complete exhibit of all the publications of our Board, orders were taken for others by many young people's societies and churches. Everybody seemed pleased with this feature of the festival.

Last and best, there was the offering. This always has the place of honor at a Dutch missionary picnic and everything is used to bring it into prominence. After singing psalms in the long meter, led by brass band instruments, and hearing an exhortation on "The Need of Sacrifice for Missions and the Responsibility of Wealth," by the president of the day, the people were ready to do that for which they had come.

The collection is taken on such occasions by all the clergymen present, who act as deacons and pass their own hats. When the returns of the first collection were in, they were not entirely satisfactory to those in charge and so a second offering was taken, which completed the sum to nearly nine hundred dollars. With the profit of the "canteen" this netted over twelve hundred dollars to be divided between our Home and Foreign missions, as is their custom.

It was an inspiration to sit on the platform and watch such a gathering as well as to carry them a message. There is a well-founded report, that the Sioux County churches will soon assume the support of four more missionaries in addition to their present gifts and the supporting of their two missionaries in Arabia.

THE CROWD LEAVING AFTER THE COMPLETION OF THE PROGRAM

One farmer did not seem to be satisfied with the collection taken and came offering a gift of one thousand dollars for missions during the current year for special work.

Another man who could not attend the festival met me on the street in Orange City and said that he was unable to go, but gave fifteen dollars to put into the offering as his share!

There is no doubt that such genuine and extraordinary liberality is the fruit of a life of prayer and consecration in the home; and the hope

of the church in the West is in the strengthening of home mission work for the sake of the foreign enterprise.

The second mission festival was held by another group of Dutch churches at Pella in central Iowa. The gathering was not as large in numbers, but, if possible still more enthusiastic for the cause. The grove where they met was close to the village and was an ideal spot for such a missionary Keswick. When the clergy gathered to count the collection they found $415 in cash and the canteen profits were over $100 more. Comparing such hilarious giving with the "poor dying rate" of many wealthy city churches, we are apt to say with Gideon, "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"

AMONG THE HEAD-HUNTERS OF BORNEO*

BY REV. H. L. E. LUERING
Missionary of the Methodist Episcopal Church

Borneo, the largest island of the Malay Archipelago, attracted the attention of the friends of missions at an early date. Especially in Germany interest was aroused in the natives of the island by the descriptions of modern travelers and by the reports of officials of the Dutch government. The Missionary Society of Barmen, therefore, commenced work among the Dyaks, starting from the Dutch military post of Bandjermasin, in Southern Borneo. But in the year 1856 a revolt against the Dutch government wiped out every evidence of the mission work by the murder of the missionaries. For a number of years no attempt was made to reestablish the mission, but finally it was organized again, and at present a wide interest has been awakened and considerable success seems to be assured. Farther in the northwest the British Society for the Propagation of the Gospel opened work among the more or less civilized inhabitants of the State of Sarawak. This state is under the beneficent rule of Rajah Brooke, the successor of his illustrious uncle, who has done more for the civilization of at least a part of Borneo than any other white man.

The extreme north of the island of Borneo is occupied by the territory of the British North Borneo Company, an English trading firm resembling in its purposes more or less the old East India Company. This district had been left to itself as far as missionary effort was concerned, and being the most unknown part of the island, it was also the most uncivilized. A large number of peoples speak different tongues, some resembling those of the Philippine Islands. They were constantly at war with each other, and their houses were decorated with the smoked heads of their defeated enemies as trophies of war and emblems of tribal bravery. They lived with no other foreign influence than that of the supercilious and oppressive Malay settler and the Chinese trader, who under European influence im-

* A chapter from "The Pacific Islanders," the new volume of life stories of missionaries and native Christians in the Islands of the Sea. By D. L. Pierson. Published by Funk & Wagnalls Co. $1.00, *net.*

ported the deadly opium poison which demoralized the weaker Dyak more rapidly even than the more wiry Chinese. Into this country the Methodist Episcopal Church sent its first missionary, in February of the year 1891.

In the company of the superintendent of the Malaysia Mission, the Rev. Dr. J. C. Floyd, I reached Sandakan, the capital of the state, where the governor pointed out the strategic importance of a mission at Limbawang, about five days' journey from Kimanis on the river of the same name. We proceeded, therefore, to Kimanis, from whence after a short time Dr. Floyd returned to his headquarters in Singapore.

Soon after there was a flood between Limbawang and Kimanis, followed by an outbreak of a peculiar semireligious riot in the interior, and a famine. These prevented me reaching the heart of Limbawang, and after careful consideration I decided to accept the invitation of the native chieftain of Kimanis, of the tribe of the Kenowits, to settle there. I erected my mission house on the northern bank of the river, opposite the large tribal house of Anakonda Unsang, the chieftain, on the other side of the river. There were a few Malay settlements near by toward the seacoast, as well as a number of Chinese stores, but a little farther away there were villages of Dusuns or Kadasans, Muruts and Peluans, all Bornean tribes, speaking different languages. Some were refugees from the Philippines, who had fled from Spanish justice or the more obnoxious oppression of the Spanish priest. The majority of these people were Bisayas (Visayans). There was therefore no lack of opportunities nor lack of variety of work, tho the population was not as dense as one would have liked. I was permitted at once to commence work among the Malays and Chinese, whose languages I had mastered, and I immediately attempted the acquisition of the languages of the Kenowits and other Bornean tribes. My work in connection with the erection of my house greatly assisted me. I had engaged two natives to help me in the cutting and preparing of timber, and their gossip and other conversation as well as the talking of visitors to the scene of our labors provided me with the best opportunity of hearing the languages spoken. An ever ready note-book and pencil fixed words and phrases in my vocabulary, and, in turn, these were used on the first opportunity to verify their meaning.

In this way I acquired enough of the language, in a comparatively short time, to enable me to commence an organized effort to teach the children and instruct the grown-up people in the Gospel and in other useful information. Meanwhile I gained a deeper knowledge of the manners and customs and religious views of the people. The head-hunting propensities of the Dyaks are well known to the student of ethnology. I learned that the leading thought in the taking of heads was the idea that the conqueror could secure the "soul" of the conquered and add it to his own soul, increasing thereby his courage and strength and consequently his reputation as a hero, as long as the head of the victim remained in his possession. It is therefore the custom of the people after battle, to wrap the conquered heads in a loose crate of rattan and to smoke them over a fire of damp wood and leaves. Then they hang the ghastly

trophies in the houses in bundles having an uncanny resemblance to gigantic grapes, each head forming a berry. It needs no further mention that these war trophies are considered by the Dyaks their most sacred possessions and are guarded with the utmost jealousy and vigilance. Their loss would mean not only a considerable decrease of personal prestige, but also the loss of a part of the "soul"—*i.e,* of courage and strength.

The God Kinaringan

In the field of religious knowledge there is a very general belief in a good and powerful god called Kinaringan, the creator of heaven and earth. His blest abode is on the heights of that lofty peak, Kinabalu, not far from the Marudu Bay, about forty miles to the north of the mission house. Kinaringan is not worshiped, as far as I could ascertain, tho evil spirits innumerable are appeased by simple sacrifices, and sometimes exorcised by magic formulas. The brave Dyak, however, expects to abide with Kinaringan after death, and hopes that on the heavenly heights a handful of grain strewn into the fertile soil will produce a harvest sufficient for all eternity.

I have often had the questionable privilege of sitting under the bundles of heads in the Dyak houses, for that is the seat of honor, and could closely examine them. Anakoda Unsang, who claimed to be my friend, was not a talkative man, but when roused from his studied stolidity, he would relate the circumstances of many a battle and victory in the past with apparent gusto, not unwilling to declare his courage and reputed invulnerability.

Among these people I commenced my missionary labors. These consisted in teaching a number of boys and adults the Roman alphabet and the reading of a few simple words, which had been printed on two pages in our mission press at Singapore. Some amount of national prejudice had to be overcome, as is illustrated by the following story:

The Dyaks say that at the beginning Kinaringan created four classes of men—the yellow men (Chinese), the brown men (Malays), the white men (Europeans), and themselves, *men* without descriptive epithet. The yellow men were clever with their hands, able to do anything that required skill; the brown men excelled in the worship of God (being Mohammedans), bowing before him five times every day; the white men were very magicians, causing the iron to float and building iron ships which would go over the sea without either oars or sails, but all three races were sadly deficient in the powers of memory. To remedy this great deficiency Kinaringan prepared letters and characters which he presented to them, in which they could write down what otherwise they would forget. The Dyak did not need this gift, for "we never forget anything, and therefore have no need of writing!"

Nevertheless a few acquired the accomplishment of writing and reading their own names and a few simple words, while the instruction gave us an opportunity of making progress in the knowledge of the language and the mind of the people. Gradually I commenced preaching, and both in private and in public tried to exert an influence among them.

To convey an idea of the difficulty of my task—aside from the difficulty of

the language—I mention but one incident. Speaking of the Divine command, "Thou shalt not kill," I encountered a specimen of rather acute logic. "Sir," said one, "you do not fulfil this commandment, for you, too, kill the animals of the forest." "Yes," I replied, "but this commandment means: Thou shalt not kill men." "Oh, surely not," answered my native friend, "for does it bring you honor to kill animals?" I answered, "No, we kill them for food, not for honor." "But we," he replied, "kill men for honor, and we are praised for bringing home the heads of our enemies. How can that be sin which brings us honor, while that which brings you no honor shall not be sin?"

After I had learned more of the religious views of the people, I learned to answer this argument. I could remind them of the fact that Kinaringan in creating men, had endowed them with many gifts, the country and all that was therein, but that, more priceless than any other gift, he had given men his own breath or soul, that which we call life; and would he allow men to ruthlessly take away what he had given his people, or would he not severely punish those that destroyed the life which had proceeded from him?

A very satisfactory proof of the efficiency of the teaching on this subject was seen in the fact that in the whole neighborhood this side of Limbawang—within a radius of sixty miles from my house—no human head was brought home in triumph during the whole length of my stay in Kimanis.

Early in December I received a letter from the headquarters of our mission demanding my immediate return to Singapore. Our missionary force there had been weakened by illness, the colleague whom Bishop Thoburn had expected to send me had given up the thought of mission work in the foreign field, and had engaged in work among the Jews of New York and neighborhood, and as the bishop had never relished the idea of having one of his workers alone in savage surroundings, so far from all means of communication, he urged my taking up work in Singapore. A few years before that time I had given a solemn promise at the moment of my ordination to "reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions," and as I had been willing to go I was not unwilling to return.

Nevertheless, it was the saddest farewell which I have ever been called upon to say in leaving a charge. Here was not merely the affection which naturally arises between pastor and people, but here was the greater need and the unfeigned willingness to listen to the Gospel message, preached in so much weakness, and here was the improbability of finding a successor to continue the necessary work. I had arranged for a boat to convey me to Labuan, an island port toward the west from Kimanis, where I could hope for a steamer to Singapore once a week, while the nearer port, Pulo Gaya, had only monthly communication. The boat, which belonged to a Chinese (Cantonese) trader, was old and leaky, but we made some necessary repairs which, however, did not stop every leak.

I had conveyed my belongings into the vessel, and now said good-by to the friends which I had made. How

great was the sadness of farewell, how kind the proffering of little mementoes and farewell gifts, how earnest the request for a teacher and missionary! The darkness of the evening had fallen upon this sad afternoon of leave-taking with the rapidity in which night follows upon day in the heart of the tropics, and yet I had one important call to make—the farewell visit to Anakoda Unsang, the chieftain, in his tribal house. I had met the Kenowits in the afternoon, but the chieftain had been absent, so I set out after sunset to bid him farewell.

A Dyak Home

After ascending the notched, slanting tree which serves as stairs to the lofty Dyak building, I found him seated in company with two of his brothers, in front of a little kerosene oil lamp, a simple tin vessel filled with American Standard oil, which even then had reached Borneo. The cotton wick produced a smoky reddish flame, in the lurid light of which I saw the stalwart figures of the three Dyaks, and the bundle of head trophies overhead, while a few women and children moved to and fro in the deeper darkness. I took my usual seat before them and the conversation began. Anakoda Unsang had heard of my intended departure, and wistfully asked: "Why do you leave us? Have any of us treated you unfairly?" I could answer this question with a good conscience, for these men had been my friends, altho the chieftain had given less evidence of interest in my preaching than any one else. I explained the reasons of my recall, and he expressed his regret at my leaving, asking me to send him another missionary in my stead.

"You do not really seem to want a missionary," I said, "for have you followed my teachings, have you become a Christian, you or your people?"

The chieftain now pronounced a truth which no missionary should ever forget, in saying: "Sir, we have heard your preaching, and as wise men, we have watched your living, and now see that both agree, your preaching and your living, so that we are willing to become Christians. You have told us many good things, you have made our mouths water, and now you withdraw the food and leave us to ourselves. Will you not send us a missionary?"

"Anakoda Unsang," I replied, "you do not really want a preacher. These heads (pointing upward) are dearer to you than a missionary."

"Do not say so," he replied; "we surely want a missionary."

A sudden thought came to me to prove the sincerity of the desire of the savage chieftain, and I said: "Anakoda Unsang, give me one of these heads."

I had intended to explain the reason of my extraordinary request, but immediately the chieftain had grasped the hilt of his sword with his right hand, and jumping into a standing position he had dragged the weapon halfway out of its sheath, while his eyes shot fiery looks at me. I had never before seen a Dyak look so fierce. He stood close before me. I had risen from my seat and stretched my right hand toward him, so near that I could feel the hot breath which escaped from his widely opened mouth. His lips quivered and his hollow cheeks trembled with excitement. It seemed as if he wanted to scream his battle-cry and to strike at me, but his tongue was lamed and

his hand stayed as if held by a supernatural invisible hand. I looked steadfastly into his eyes, and said as quietly as I could:

"Anakoda Unsang, you know me as a man of one word. You have told me to send you a missionary, therefore I say again, give me one of these heads, and I will take it with me, and show it to my friends in Singapore and at home, and say to them, 'See, Anakoda Unsang has broken with the customs of his ancestors; he has given me this head as a pledge that he will become a Christian, and that he wishes a missionary for himself and his people.' Then it may be that I can send you a substitute for myself."

When I had said this, he closed his eyes for a moment, as the tiger does when you look into his eyes, and when he opened them again, the savage fire had died out in them. With a jerk he thrust his sword, which had not yet wholly been uncovered, back into its sheath, sank back into his former seat, and with a motion of his hand he said quietly, "All right, take one, choose one yourself."

Anakoda's brothers, as I now perceived, had sat motionless gazing at the unwonted scene. They remained so as I took my pocket-knife out of my pocket, raised myself upon a low stool, and cut out of a bundle of thirty heads that of a young man, wrapped it into my handkerchief, and said good-by to the chief. At this moment the chieftain's wife, who must have observed the proceedings, brought a bag plaited of screw-pine leaves, into which I placed the head with the handkerchief. The two brothers sitting with us around the lamp had not yet recovered from their surprise, but finally they, too, bade me farewell. A few moments later I sped my way through the dark and presently saw the little gleam of light from my own house on the other side of the river, which I crossed by swimming, holding my precious trophy high over my head in my right hand, striking the wave with my left.

Early the next morning I left Kimanis, and after three days of a stormy and perilous voyage I came to Labuan, whence in due time I reached Singapore by steamer.

Six months after my departure from Borneo, Onakoda Unsang, my friend, was killed in a battle at Limbawang, where he had been sent to quell a disturbance among the tribes, but his people are still waiting (October, 1906), for the fulfilment of my promise. I have often shown the ghastly trophy of Borneo in Europe and America, and made my plea. When will we send missionaries to evangelize the Dyaks of North Borneo?

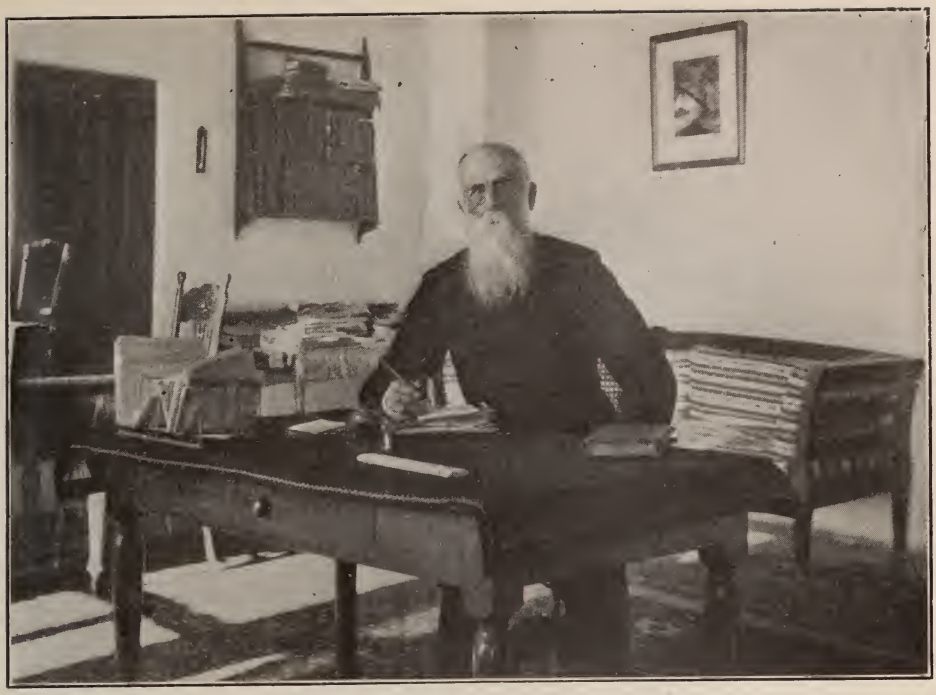
THE ABUNDANCE OF RESOURCES

Take one example. The last report of the Secretary of Agriculture shows the farm products of the United States worth, last year, $6,415,000,000. Eggs and poultry represent $500,000,000; farm horses, $1,200,000,000; cows, $482,000,000; mules, $252,000,000. The farm values have advanced in five years thirty-three and a third per cent., and farm animals $250,000,000. The greatest increase has been in the fertile Mississippi Valley. What might not the Church do for God if the abundance of the soil were consecrated!

Courtesy of *The Assembly Herald.*

THE CROWD IN THE GARDEN OF THE BRITISH LEGATION AT TEHERAN, PERSIA

This picture tells the story of an awakening of the Persians. About 1,200 of the leading men made a demonstration in order to secure a representative assembly for reforms in government. The missionaries are teaching the people to desire righteousness.



REV. DR. LABAREE IN HIS STUDY AT URUMIA, PERSIA

REV. BENJAMIN LABAREE, OF PERSIA

Rev. Benjamin Labaree, D.D., was born in 1834 in Tennessee, where his father was engaged in home missionary work. A few years later the family returned to New England, and the father was for many years president of Middlebury College, Vermont. Here Benjamin Labaree was educated, being graduated in 1854, and after teaching for two years he entered Andover Theological Seminary. One year (1859-60) was spent in medical studies and other preparations for his missionary career, after which (in 1860) he and his wife sailed to join the American Mission to the Nestorians at Urumia, Persia. From that time until his death, with the exception of a few years, he was actively connected with the work in Persia.

For a few years he gave up his connection with the mission, on account of illness in his family, and spent seven years in America. During a part of this time he was engaged in literary work in Syriac, and for several years was home secretary of the Presbyterian Board of Foreign Missions.

In the spring of 1898 he was sorely bereaved by the death of a daughter, and within a few days afterward his wife was also called Home. In the following fall he returned to Persia, desiring to end his days on the field.

The cruel murder of his son, Benjamin Woods Labaree, in March, 1904, at the hands of Mohammedan fanatics, was a blow from which he never recovered, but the coming of his second son, Robert, to take up the work of his brother, was an unspeakable joy to the stricken father.

In the spring of 1906 Doctor Labaree began to fail in health, and accom-

panied by his son started for America, hoping to find relief. He grew rapidly worse, however, and on the voyage across the Atlantic his spirit took its flight to God, who gave it. His body was brought to New York and a simple funeral service was held on May 21st, in the Chapel of the Fifth Avenue Presbyterian Church.

Memorial services were also held in Urumia, at which heartfelt tributes were paid to his life and work by missionaries and natives. These addresses were published in the *Rays of Light,* the Syriac family paper, which has been a great factor in the enlightenment of the people, and of which Dr. Labaree was for many years the editor. Mr. Shedd's remarks were in part as follows:

"We may mention three chief characteristics of Dr. Labaree. He was painstaking; he was humble; he was spiritually-minded. He was painstaking in all his work. Whether a task was great or small, it was performed with utmost faithfulness. Every sentence he wrote was finished, every word well chosen.

"His humility was sincere. It was not manifest in many words, but was evident in all his life. He was ever ready to listen to the opinions of his juniors and inferiors, and never forced his opinions on others, altho many depended on his counsel.

"His spirituality was woven into all his life. Of a religious temperament, he was not one sided, but was interested in a wide range of subjects. The spiritual side of the work was always uppermost with him.

"Altho a quiet man, his long experience on the field, his wisdom, and good judgment made him an acknowledged leader of the mission force. There is no one to fill his place.

"Dr. Labaree had a large share of sorrow in his life. The violent death of his son and its sad consequences were an overwhelming grief. He bore his afflictions with faith and patience and through them God enriched his soul. The outpouring of the Holy Spirit on the churches last winter was a deep joy to him. The greatest desire of his heart was that there might be a spiritual awakening.

"When the blessing came no one was as happy as he. His entire life was spent in service for Persia—faithful, quiet service, for the most part hidden from the eyes of the world. He was respected and beloved, and in the ripeness of years went to receive his reward."

The following extracts are from the addresses of Nestorian friends:

"Dr. Labaree's principal work was the preparation of books in Syriac, and along this line he has done much for our nation. In editing the *Rays of Light* he showed great insight and judgment, and the paper has been a blessing to us. The two most important monuments of his labors are the commentary of the New Testament and the Revised Bible. He was an excellent Syriac scholar, and did much to enrich the language. Our printing-house is well equipped with good type and presses as a result of his efforts. Altho his time was largely devoted to literary labors, he assisted in all departments of the work. He was often in the villages preaching and conducting spiritual conferences. Industrious by nature, he made every minute count. He was a man of prayer, and loved to pray with others. He had

Courtesy of *Woman's Work*

THE LABAREE HOME IN URUMIA
Photograph loaned by Mrs. E. L. Jayne, Chicago

many callers, and few were dismissed without a word of prayer."

"Dr. Labaree was a learned scholar. He was familiar with Latin, Greek, Hebrew, Persian, Turkish, and Syriac. With the readers of the *Rays of Light* he was popular as an interesting, spicy writer, clear and simple in style. He superintended the publishing of many books in Syriac, and some in Turkish and Persian. He was a man of genial disposition. The many different classes of people with whom he came in contact would testify to this characteristic. He was looked up to and respected by those who were high in rank. Princes and nobles enjoyed his society. Among the high he was dignified, among the lowly, gentle. His life was nurtured by prayer. For years he had prayed and talked and written concerning a revival. Praise the Lord, his prayer was answered before he was taken. How patient and trustful he was in the blow that fell in the death of his son! What memorable lessons in Christian fortitude were learned from that aged father!

"Dr. Labaree hoped to continue his work among us and to end his life in Persia, but God willed otherwise. He was snatched from us, and we see him no more. His pen, which wrote for so many years, is still. His great thoughts are at rest. In an unsullied old age he was called by his Lord to rest from his labors and the bitter experiences of his last years. We have lost a revered father, a beloved brother, a loving friend, a gifted writer, a sympathetic leader."

DR. LABAREE ON A MISSION TOUR IN PERSIA

FORTY-FIVE YEARS OF MISSIONARY SERVICE IN PERSIA

BY REV. WM. A. SHEDD, URUMIA, PERSIA

Dr. Labaree came to Persia in 1860, and at the time of his death, May 14th, 1906, he was not only the senior missionary in Persia, but the length of his service had exceeded that of any of our other missionaries who have labored in that land. The year he came to Persia was the year of the birth of the Syrian Evangelical Church, marked by the first separate meeting of the native ministers who constituted that body. The next year was marked by the coming of a deputation on the part of the American Board, under whose charge the work then was, in order to consult as to this and other questions of missionary policy. The question of self-support at the same time became prominent, and with the enlarging of the missionary force the relation of the work to other peoples than the Nestorian Christians prest on the minds of the younger men. There is to-day an active, independent, evangelical Church, organized on broad Presbyterian lines, numbering nearly three thousand members, a growth of eight to ten-fold in forty-five years. The beginnings of gifts have grown till now the receipts on the field in the Urumia Mission are between $4,000 and $5,000. One station has increased to four, with three substations occupied by missionaries; one language used in missionary work has become four, and the work in every station is developing every year, both in the educational and evangelistic departments among the Mohammedans of Persia. In the guidance of the work in all these lines Dr. Labaree had a large share. He was by nature conservative, but by grace he was progressive and became more rather than less so with the passage of the years. He was the pioneer in translating the Scriptures into Azerbaijan Turkish, the language spoken by the masses in Western Persia, and he gave much of his time always to personal work with Moslems. The opening of Tabriz station was preceded by his residence there for some months.

The department to which Dr. Labaree particularly devoted himself, especially in later years, was the preparation of literature. For about ten years of his life he gave much of his time to the revision of Dr. Perkins' version of the Bible into modern Syriac, and his name will be linked with that of Dr. Perkins in other literary labors. The mission newspaper, the *Rays of Light,* was established by Dr. Perkins and no one else has ever given to it such painstaking labor and made it such a force for light and truth among the people as did Dr. Labaree. The commentaries prepared by Dr. Perkins were supplemented by one on the whole New Testament by Dr. Labaree. The list might be increased by naming various religious volumes of permanent value published under Dr. Labaree's direction. All this work was of high literary excellence and no pains were ever spared to maintain the standard of accuracy. It is a cause of thanksgiving that he was not compelled to give up this labor of love till the day he left Urumia on his last journey, which ended in the Home above.

Throughout his life, in his intercourse with individuals, in the work of the native church, and in the social life and counsels of the mission circle,

the constant emphasis he placed on spiritual aims was remarkable. Ripened experience and the respect paid in the East to old age gave weight to his words, tho none could show to him more deference and courtesy than he showed to those younger than himself in years and experience. A company a blessing, exprest in almost every conversation and without exception in every prayer. The faith and trust with which he met the bereavements of recent years, and especially the murder of his son, the Rev. B. W. Labaree, made a deep impression on the whole community. May God

DR. LABAREE IN THE COMPOSING ROOM OF THE MISSION PRESS, URUMIA

of missionaries needs sympathetic pastoral care, and this we had the privilege of receiving from him. In later years he was unable to do much public speaking, but many have told since his death how their interviews with him were the occasion of blest spiritual conversation and prayer. There can be no question that one of the great factors in the blest revival work of last winter was his deep longing for such grant that the high spiritual tone given to the missionary body by the life of this pure, noble, cultured gentleman may be maintained by the working of God's Spirit. The loss to the working force of the mission is great, but greater still is the loss of a character of constant, strong spiritual influence. Who can gather up and estimate the work done in this long life of service for Persia?

SOME RESULTS OF CHRISTIAN MISSIONS IN INDIA

BY REV. F. V. THOMAS, INDIA
Missionary of the English Baptist Missionary Society

The missionary campaign in India seems to many to be progressing very slowly, if at all. It would be difficult for even the wisest of men to find a satisfactory definition of such relative terms as "slow" and "fast" when applied to missionary work. The rate of progress had varied at different periods, now accelerated and again retarded, but progress there has always been. But when the question is put in this form, "Whether the process be slow or fast, what *are* the results, if any?" then we pass from the shifting sands of opinion to the solid bed-rock of fact.

Bearing in mind the necessity for a very brief and imperfect treatment of the subject, let us consider some of the available evidence to show why we should be full of praise and gratitude to God for what He has wrought in India in these last days, and full of hope and confidence regarding the future. In the report of the Decennial Conference of Protestant Missions, held in Madras, India, in December, 1902, and attended by over 300 missionaries, not a word will be found that indicates discouragement or even misgiving. The missionaries do not underrate the powers of the adversary; they know that there is a long fight in front of them, but in their hearts there shines this unquenchable hope, that "*He* shall not fail nor be discouraged," and confirmed by what is going on before their eyes.

As a basis for this feeling of encouragement, consider the following facts and figures:

1. Out of 294,000,000 people in the Indian Empire, about 3,000,000 are nominally Christian. These latter include 1,000,000 Protestant native Christians (reckoning only those who are living to-day, for statistics never take account of the dead). In the decade 1891-1900, while the general population increased only 1½ per cent., Protestant native Christians increased at the rate of 50 per cent. Next to them came Buddhists (chiefly in Burma), growing 32 per cent.; Sikhs, 15 per cent.; Mohammedans, 9 per cent.; Hindus actually decreasing ¼ per cent., tho they still number over 200,000,000.

2. Quite as remarkable as the numerical increase has been the spiritual progress of these native Christians. This is a point often overlooked, both by friendly and unfriendly critics, but it is the most vital factor in the whole question of progress. In almost the whole extent of the Indian mission field there is an eager waiting upon God for fuller blessing and for the power of the Holy Spirit; there is more desire for the study of the Word of God, and a more consistent life and walk on the part of the native Christians. The native Church is making real, as well as rapid, progress in the direction of self-support and self-extension, matters that are nowadays well to the front, and clearly indicate vitality and vigor in the growing Indian Church.

3. Sunday-school work has made marked progress. In the ten years under review by the Decennial Conference the number of scholars had more than doubled and now stands at 300,000. This augurs well for the fu-

ture of Christian work in India, and God's people should continually pray that His richest blessing may rest on Sunday-school and Christian Endeavor work in the mission fields.

4. Women's work for India is second to none in importance. Those who know well, tell us that "the number of secret or confessing, but still unbaptized, believers, both women and girls, is steadily increasing all over the land." These are believers, but for various reasons they are not in acknowledged fellowship with the Christian Church, and so they are not reported as Christians, but God knows "His own" and only He knows how many such "hidden treasures" there really are.

5. There is scarcely any missionary who has not come across such secret disciples, not women only, but men too, and especially young men of the educated classes. The Bible is being carefully studied by thousands of whom we know little or nothing—by some who are altogether outside the range of personal missionary effort.

On the mountain rampart overlooking the northwest frontier of India, a fierce, unruly, Mohammedan tribe inhabits one district, aptly called the "Black Mountain." A young man of the tribe, wandering down on to the plains, came upon a copy of the Gospel according to Luke. He was charmed with the story, and inquiring of a friend where any other such books might be found, he was directed to a mission station, where he obtained the other three Gospels. He had not read the little books through twice before he was convinced not merely of the beauty but still more of the truth of what he read. Henceforth no more Mohammed for him, "none but Christ could satisfy." The purity, the truth, the love, the wisdom, the goodness of the Prophet of Nazareth convinced him that He was more than a Prophet, even the Son of God, and his Savior and Lord. He returned to his home on the Black Mountain and told his people of his new faith and showed them his books. His father, an old man of over seventy years, a fine, tall fellow and a "first-class fighting man," but bitterly hating Christianity, was so furious with the boy that he wanted to shoot him on the spot. The mother pleaded for her son, so the old man said: "I give him three months; at the end of that time, if he does not give up this accursed nonsense, I'll shoot him like a dog." During that period the young man fell ill and seemed to be in danger of death, and the father exultingly said: "See! God is laying *His* hand on the dog; no need for me to kill him." Then the lad began to mend, and the father was angrier than ever, saying: "I shall have to kill him myself, after all." A cousin came to the lad and said: "I don't believe in your Christianity, but I don't want to see you murdered: so I'll help you to get away down to the plain as soon as you are fit to go." In due time the young fellow escaped to the railway, and traveled as far as Amritsar, where he was introduced to the C. M. S. missionaries, was baptized, and began to work in the mission hospital as a "compounder." One day he came face to face with his father in the bazar. Neither of them knew that the other was in the place. At once the young man turned and fled to the mission in terror for his life. With great difficulty he was assured that his father could not shoot people in British territory as in the Black Mountain. "Ah!

sir," he said, "you don't know my father!"

The old man was politely invited to the missionary's house, where he was asked to remain as long as he wished. Respectful, courteous, and kindly treatment tamed the wild tiger-spirit, and he talked long and often with the doctor on all manner of subjects, day after day, till one day he said he must be going home. "But what about your son?" asked the missionary. "He is no son of mine," replied the father. "I came down here with murder in my heart, intending to kill him. But I can not do that now. Christians are better people than I thought. Take him and train him as you will." He took the lad's hand and placed it in the doctor's.

"Will you promise me one thing?" said the doctor. "I want you to read this book." It was the New Testament in his own tongue.

"Is that all? That's nothing to promise. Of course I'll read it, if you wish."

So he went home, and months went by. Again he found his way to the doctor's house in Amritsar.

"I have not come to stay," he said. "We have been reading that beautiful book you gave me, and as it is called the *New* Testament, we have thought there may be an *Old* one. If so, we should like to read that, too."

He received a copy of the Old Testament and returned home immediately. Some eight or nine months later he came for the third time, and this was now his story:

"We find that the Old Testament tells of our own prophets, Abraham, Moses, David, Daniel, and so on. They spoke of a Coming One, and in the New Testament Jesus of Nazareth says that they spoke of Him. His teaching is so beautiful and true! He is so pure and good that He has won my heart, and I have come to be baptized."

So the old man was baptized at the age of about 72, his tiger-heart tamed and turned to the heart of a little child; his hands, red with many murders, now lifted up in praise to God for His mercy and saving grace.

With God all things are possible. Have faith in Him, for He is at work everywhere and always, and there is no help or power in any but in Him. This is the ground of confidence of every missionary worker.

6. We should come far short of the truth in our estimate of the results of missionary work if we were to ignore what are called the "indirect" results.

Hindu social reform movements, which are protests against evil in many forms by men who are still far from being professing Christians, reveal the extent of the influence of Christianity. Conferences have been held by such in Christian places of meeting, at which Hindus have passed severe censures upon certain practises of their coreligionists, such as child-marriage and the degradation of widows, priestcraft and temple abuses. Beyond all this we come across thoughtful Hindus, whether "orthodox" or advanced, who are apprehensive and troubled, knowing only too well that Christianity is an irresistible force against which their gods and they are equally impotent.

A new Islam has also arisen in our midst. Western science, philosophy, history, and religion have stirred the Moslem mind to such purpose that many have moved to a position full of encouragement for the Christian mis-

sionary. There is a wide gulf, growing wider every year, between orthodox and liberal Islam. The new movement has led, among other things, to the study of Christian writings by educated Mohammedans. The outlook among this class is more hopeful than ever, and we need men specially trained for this work.

Do we not well to be hopeful and to look for yet greater things? The secret, silent development of the work has no doubt been very gradual, but when the future brings it all to the birth, it will probably be with surprising swiftness, and we shall see "a nation born in a day." Some who read these words shall not taste of death until they have seen the glory of God manifested in India. When that day comes, it will rebuke all our want of faith and patience, all our doubts and misgivings.

Causes of Delay

The "slowness" of progress which is complained of in many quarters may be due to circumstances within our control, to our remissness, to want of faith and courage, zeal and liberality, earnestness and self-sacrifice, to the deficiency of workers or to defective methods. If so, we do well to be troubled with great searchings of heart.

Let us look at the situation from this other point of view, not what has been done, but what remains to be done? We have no call to be discouraged, but neither have we a right to be satisfied with the present conditions. There are still 207,000,000 of Hindus, 62,000,000 of Mohammedans, and 20,000,000 of other non-Christians in the Indian Empire, and a very large proportion of these have yet to hear the Gospel. How are we performing our duty toward these millions?

British Baptists, for example, who are working in North India are responsible for the evangelization of about 38,000,000 of people, more than the whole population of England and Wales. The working staff to-day is so inadequate to the task laid upon them that there is only one worker (foreign and native) to every 200,000 non-Christians in that field. Supposing that Wales were pagan to-day and that the Baptist Union arranged to evangelize it. If they went to work on the same scale as the B. M. S. are working in India, they would send one Baptist minister, three local preachers, three colporteurs, and two deaconesses—*nine workers in all!*

But this is not the whole story. In North Bengal, a vast region, with over 7,000,000 of people, we have *one worker to* 500,000 *souls!* There is no other society at work in that area, and no zenana work. Is it right to expect great results and to expect them quickly when we have not begun to meet the need in any thorough fashion that would honestly deserve such results?

In the height of the hot season, on a hot night in June, when the scorching wind from the desert keeps the thermometer at midnight up to 80 degrees, an outpost missionary is alone with God and his thoughts on the roof of the mission bungalow, under the brilliant stars. He thinks of all the work intrusted to him, with six native helpers. Evangelistic and pastoral, schools and medical work, finance, office work, and correspondence, and whatever part of all this he may share with others or delegate to them, the whole responsibility rests on him alone. Then he thinks of his district, containing 600,000 souls at the least.

Some of these, to his certain knowledge, in a far-off corner of the district, difficult of access, have not been visited for five years. Beyond them, stretching away into a neighboring native state, there are two hundred miles of country before one comes to the next mission station. Recently, in answer to the oft-repeated requests for another native preacher, he has again been told that his district is better off for workers than many others that have a prior claim to reinforcements. What *is* he to do?

He comes home on furlough, and visits one neighborhood where, with a population of six or seven thousand, he learns there are twelve clergymen and ministers, to say nothing of scores of other Christian workers. In another place he finds three Baptist chapels within the space of fifty yards! In a third district he is introduced to fifteen Baptist ministers holding pastoral charges within an area one-quarter the size of his mission district in India and with one-half the population.

Is it any wonder that such contrasts as these make him think that there is something radically wrong with the whole situation? The Christian Church seems to have lost all sense of strategy and proportion in the disposition of its forces, and to have still only very partially realized its obvious duty and its glorious privilege.

The fact is there is far more lack of faith than of workers or of funds—*i.e.*, faith in the missionary enterprise of the Church, and faith in the Lord's power and readiness to bless the Church when she obeys His command. The work *ought* to be done, it *can* be done; and if it be done, then we may rest assured the Lord will never be our debtor.

THE NEW UNITED MISSION STUDY COURSE

THE ISLANDS OF THE PACIFIC*

BY REV. J. T. GRACEY, D.D.
President of the International Missionary Union

Thousands of women are this year to be studying the fascinating story of missions in the islands of the sea. When modern Protestant missions began a century ago they received little or no recognition from the public press. The editors and reporters looked upon them, if they looked upon them at all, as either a harmless humanitarian movement, or as a dangerous Puritanical expression from which no good would come. By slow degrees the missionary movement has now obtained recognition by the public press. The islands of the Pacific have had much to do in producing this change in public opinion.

The trials which foreign missions endured in former years seemed to dispute their very right to exist, and it was a question in the minds of even many Christians whether civilization or the Gospel should go first. When the discussion was rife, as under Williams

* A side-light to accompany this course is the new volume of missionary narratives: "The Pacific Islanders: From Savages to Saints," by Delavan L. Pierson. Six maps, forty-five illustrations. Funk & Wagnalls Company, New York and London. $1.00 *net.*

in the South Seas and under Colenso in South Africa, it took the form of the preoccupancy of the mind by the forms of life incident to civilization. Colenso made the experiment of taking youth, and training them in the usages, manners, and customs common in civilized countries, but the day after their release from restraint saw these youth return to methods to which they had been accustomed in barbarism. He gave up his theories in favor of the Gospel. Williams has given it as his conviction that "until the people are brought under the influence of religion they have no desire for arts and usages of civilized life, but religion invariably creates it." He illustrated this by the missionaries at Tahiti, where they built and furnished a house in European style. The natives saw this, but not an individual imitated their example "until they were brought under the influence of Christianity. Then the chiefs and even the common people began to build plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The women had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own lack of clothing, and there was not a single attempt at imitation. But no sooner had they been brought under the influence of Christ than all, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women." Williams says that in their native state they seemed to be in a stupor from which no stimulus but the new ideas imparted them by Christianity proved powerful enough to arouse them. He says that "the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual, interests of mankind."

Perhaps in nothing is the change more manifest than in the consideration now given to strategetical points in the island world. Formerly little or no attention was paid to the scattered portions of land in the great expanse of sea. Now every speck is scanned, and in the United States, especially, since it began to expand, the people have been led to understand the value of these islands.

The Hawaiian Islands are now regarded as a priceless possession, affording a shelter and supply of water and coal to passing ships and as a station for the all-American cable. Hawaii was, roughly speaking, 2,000 miles from everywhere, San Francisco, the Marshall and Caroline Islands, Samoa, Tahiti, Victoria, and Fiji being the nearest points. It is over six thousand miles from San Francisco to Yokohama and seven thousand to Hong Kong, so that Hawaii is a strategic point in the North Pacific Ocean. It is only recently that this has been realized by the people of the United States.

The Samoan Islands contained the finest and safest harbor in the Pacific Ocean, and as Rev. James Alexander says, they "occupy a strategic position for controlling the commerce and the military operations in the South Seas. In this respect they are as important in the southern part of the Pacific as are Hawaii and the Philippines in the northern part of that ocean."

The islands have been preeminent for the success of the missionary enterprises conducted in them. No part of the globe has witnessed the like. In

more than three hundred of these islands men and women are reported to have thrown away their idols and to have abandoned the cruelty of their superstitions, and have come under the influence of Christianity. There are whole islands in which family prayers are a common thing in every house. We might say of many, as was said of John Geddes: when he first came to the islands, there were no Christians; when he went, there were no heathen.

In few things have these islands been more remarkable than in their use of a native agency. Whole villages have come out from savagery to Christianity by the means of native Christians alone. Communities of fifty and more have, without missionary instruction, begun to observe every custom connected with Christianity.

The islands have also been the subject of strange revival influences, the story of which is told in this new volume. This has manifested itself on different groups and is illustrated in the case of the Sandwich Islands by the Rev. Dr. Pierson. At any hour of the day two to three thousand people would assemble for Titus Coan to address them. The natives in their simplicity placed the marble slab above his grave, reading:

> "He lived by faith.
> He still lives.
> Believest Thous this?"

The village of Hilo was swelled from 1,000 to 10,000 during the two years of the revival there. When told that he ought to put down the revival at that place, Titus Coan simply remarked that he did not get it up, and he did not believe the devil did, for he never knew his putting into people's hearts to forsake their sins and turn to righteousness. He received into the Church in a single day over seventeen hundred persons, and in seventeen years he baptized more than ten thousand persons.

Others also experienced the power of the Gospel. Sometimes after years the revival spirit was manifest. The incident is given of one Maori, of New Zealand, whose father had been killed and eaten by an enemy, but who, after a struggle, came and at the sacrament kneeled next to the man who had perpetrated the deed and forgave him.

Time would fail to mention here the manifold results of the introduction of Christianity into these islands. These are told by experts, many of whom speak from experience; for with one or two exceptions the chapters are all written by men who have lived and labored in the islands, and thus gave their view at first-hand. For example: Dr. Samuel MacFarlane, the founder of the New Guinea Mission, writes the stirring "Story of Pao," and the account of Gucheng; Dr. Paton tells of the transformation of New Hebrides savages; Dr. H. L. E. Leuring narrates his experiences among the Head-hunters of Borneo; Francis M. Price describes the campaign in Guam; and Mrs. Theodora Crosby Bliss gives a vivid picture of missions in the Caroline Islands.

The manual training of the natives has long been a prominent feature of this work. The Traininf Institute established at Rarotonga in 1839 was the earliest and best institution of the London Missionary Society. Through it the Society has educated a large number of the natives who have been located as preachers and teachers in western Polynesia. In the Island of Niue,

formerly known as Savage Island, Mr. Lawes was successful not only in evangelistic, pastoral, and school work, but in the training of native helpers, who became useful both on their own island and as pioneers to other islands. The Samoan Institute for the training of native teachers has existed for over sixty years, having been established in 1844. It has been the means of incalculable good to the Polynesian Islands, for from it men have gone as far as the Loyalty group and New Hebrides, the Gilbert and Ellice Islands, and New Guinea.

These devoted men lived, toiled, and some have died for the cause which they loved best. One remarkable feature of the missions of the Pacific has been the willingness of the native missionaries, trained at Rarotonga and Malua, to lay down their lives for the cause of Christ. More than one hundred men and women on New Guinea alone have given up their lives as martyrs or victims of disease rather than see the cause of Christ suffer.

The missionary ship has been the creation of the missionary in the South Seas. It had its origin in the necessities of the case. Largely through the missionaries of the London Missionary Society was this undertaking begun. Thirty missionaries set sail for the Pacific Islands in the *Duff* in August, four years before the nineteenth century began. Eighteen landed at Tahiti and ten settled on the Friendly Islands. They were so isolated that only twice in ten years did they hear from home. A missionary was obliged to deal as best he could with the captain of a trading vessel going to an island, and once there had to take his chances of getting away. It was during one of these periods, near the close of 1827, that the idea of the *Messenger of Peace* was conceived by John Williams. He wrought it out by his own skill and persevering faith.

Statistics are plentiful, but they can not show the growth and development of Christianity in these islands. In the Hawaiian Islands an audience of over four thousand has assembled for Sunday morning worship. The revivals in Tahiti in 1818 and in Fiji in 1845 are phenomenal. All through the century there has been abundant evidence that the Gospel has a power peculiarly to God. Tahiti in 1810 was entirely heathen. New Guinea was wholly in darkness in 1870 and was less known than the heart of Africa. Now these lands are explored, and have been partly lifted in the scale of humanity. Everywhere the Gospel has met with a favorable reception where it has been allowed to go. The people have been educated in the laws of right and wrong. Sometimes the missionaries have waited long for the result—in one instance they had to work on in faith for eleven years before they saw the first convert. Then the people came with a rush to accept Christianity.

Calvert lived to see Thakombau, the Fiji chief, become a Christian. He who had lined his pathway with the graves of his strangled wives, that the grass might line his grave, occupied his later days in the service of Christianity and became a humble follower of Him who "went about doing good." He renounced the gods of cruelty and war before his people as the war drum summoned them to the cannibal feast, of which he had so often partaken. This story and many others equally thrilling and inspiring are found in this volume of "Sidelights on Missions among the Pacific Islanders."

THE WORK OF THE NILE MISSION PRESS

BY MISS ANNIE VAN SOMMER, ALEXANDRIA, EGYPT

The Nile Mission Press is one of the latent forces for good which should be largely developed and greatly used in the work for Mohammedans. This Press has just completed its first year of work, having been begun in February, 1905, with three hand machines and a staff consisting of a missionary in charge, a Scotch master printer, an Egyptian reader, and some ten workmen and boys. During the past year about four and a half million pages have been printed. The three missions of Egypt, the American United Presbyterian Mission, the Church Missionary Society, and the Egypt General Mission, have brought their magazines to be printed at the Mission Press.

A Colloquial Gospel of St. Luke has been printed, a Gospel in the Nuba dialect is now in the course of printing, and many good tracts and papers have been issued. Outside work has also been undertaken in order to help toward its support. Two colporteurs have been employed, one in Upper and one in Lower Egypt, and supplies have been obtained by all the missions for their bookshops throughout the country.

In one of the closing addresses of the recent Cairo Conference of Missionaries to Moslems, attention was drawn to the fact that each enterprise in modern days which has grown most rapidly and extensively has been international and interdenominational. The Student Volunteer movement, the Young Men's and Young Women's Christian Associations, and the Christian Endeavor movement; everything that relates to Christian literature in mission work may bear this character. All denominations use the one Bible—the one Gospel in many languages and types. The papers and tracts that are brought out in Arabic may be read in many parts of the Mohammedan world; the same thoughts and reasonings and illustrations may be used to all Mohammedans, so that a mission press which can print in Arabic, Turkish and English can scarcely fail to be helpful to different missions in many Mohammedan lands.

The Beirut Press is a stronghold for missionaries in Syria and Asia Minor, but they are harassed by the Turkish censors, and labor under the difficulty of not being permitted to print anything apart from the Holy Scriptures which is directly intended for the conversion of Mohammedans. This tabooed feature was the one main purpose for which the Nile Mission Press was undertaken. The Beirut Press has had the help of the Religious Tract Society of London for many years. They work through a local committee of representative missionaries, and bring out books and papers at the Mission Press. This has been an immense service to the Beirut Press, and if the Christian friends of missions in America would render similar help to the Nile Mission Press, so as to assist materially in the bringing out of Gospel literature for Mohammedans in all Mohammedan lands, it would do much to hasten the realization of the hopes and earnest intentions of the Cairo Conference. There is need for a

group of able men with means at their disposal to give themselves to the careful carrying on of a real

ORIENT AND OCCIDENT

A Moral and Religious Magazine

30th November 1905.

THE CELL OF ANDREW THE STYLITE

THE C. M. S. MAGAZINE—ENGLISH AND ARABIC

campaign of Christian literature for Mohammedans—something far greater than is being done.

The printing department of the work is beginning to be self-supporting. Last April all its expenses were covered by work done, chiefly for missions. But the publishing department, which means its own missionary work, is at a standstill, and brothers and sisters across the Atlantic are asked to join hands that this may be carried forward. By steady, sustained effort, could we not set ourselves to the united determination to bring out the Gospel message in Arabic for all Arabic reading peoples? "The evangelization of the Mohammedan world in our generation" is a purpose that demands such an effort as this.

Make you His Service your delight,
Your wants shall be His care,

are lines which have often been proved true.*

The Mission Press is now in a hired house, only large enough for the machinery. As the work grows we shall need more space, and we also need security from notice to quit, which has been lately held over us. Within a mile of the Press there are the large Egyptian government presses pouring out papers and books for the spread of Islam. Ought there not to be in the heart of Cairo another center—a source of supply of printed words containing the message of Eternal Life which may reach to the farthest extremity of the Mohammedan world? Again the Word of the Lord shall spread mightily, and shall prevail.

المرشد

THE AMERICAN MISSION MAGAZINE "EL MORSHIEL"

* There is a committee in America in connection with the Nile Mission Press, Secretary, Mr. D. T. Reed, 224 Sixth Street, Pittsburg, Pa., who will enter into communication with any friends who may take this matter to heart. We want to find out those who care for Mohammedans, and those who believe in reaching, by means of reading in Arabic, many thousands of thoughtful men among them, who never come in contact with Christians.

THE PRESENT CONDITION OF THE JEWS*

BY REV. FRANK S. WESTON

The Possession of Wealth

One Jewish banking house is estimated to control $30,000,000,000. The Rothschilds in ten years loaned $482,000,000. Nearly one-half of the gold coined, of the entire world, is said to be in Jewish hands. In the last half century these people have come to the front, until now they largely rule in finances.

In Germany nearly one-half of all the rich people are Jews, and at the back of the cartels formed to consolidate industries and help foreign trade are generally Jewish financiers. Six-sevenths of all bankers in Prussia are Jews, while only one in five hundred and eighty-six is a day laborer.

The official statistics of the European states show an accumulation of capital in Jewish hands which is altogether out of proportion to the number of Jews among the population. In Russia, a few years ago, seventy-three per cent. of the movable property in certain western provinces had passed from Russians to Jews, and to-day about one-fourth of the railway system of Russia is owned by a Jew (M. Samuel de Poliakoff). Such is this man's eminence and influence that at a banquet at the University of St. Petersburg, his health was proposed by the Minister of Education, immediately after that of the rulers.

In Austria the same conditions of Jewish control are reported. In Lower Austria, out of 59,122 merchants 30,012 are returned as Jews. In France the Jews are but a fraction of the population (72,000 out of 38,000,000), yet they control the finances. When M. Loubet took the presidency of France, the government stocks began to fall, and dropped a little every day until the situation became serious. The Jews declared the stocks would continue to fall until the country was ruined, unless Dreyfus received justice.

In England, since the battle of Waterloo, Jewish bankers have largely influenced the financial policy. In 1816, after buying the British bonds at a depreciated value, they forced England to lessen her currency by adopting a gold basis. Since then other nations have been brought to the same standard. The results have been favorable to the Jew.

The number of Jews in New York exceeds 725,000, most of whom have come there within the last twenty years. Two-thirds of the wealth of New York was reported to be (1904) in Jewish hands.

Jewish Intellectual Leadership

In Germany, altho they form but two per cent. of the population, they hold one hundred and four professors' chairs in the universities of that land. Of the 3,609 students recently at Berlin University, 1,302 were Jews. Nearly ten per cent. of the judges are Jews. At the highest law court of Germany, at Leipsic, there are ten Jewish judges out of the total of seventy-nine. In single towns the proportion is greater. Thus, in Breslau, of fifty-seven lawyers, thirty-one are Jews. They are found in prominent positions among the economists and the scientists and the lawyers, and supply much of the liberal thought in the country. Most of the leaders of the Social Democrats in national and in local politics are Jews, and the leaders, both among the Liberals and the Social Democrats in Berlin Town Council belong to the Hebrew race.

In the world of art—music, painting, and the drama—some of the foremost men and women are members of the Hebrew faith.

In Austria, out of three hundred and seventy authors, two hundred and twenty-five are reported as Jews. In every land they are holding positions of the highest influence as scholars and educators. In Europe, in the passing generation, we find a remarkable

* Abridged from *The Missionary Witness*, Toronto.

proportion to be Jews. On the side of Christian scholarship are Neander, Edersheim, Da Costa.

Jewish leadership is also seen in the extensive control of the press, which is largely in Jewish hands and produced from Jewish brains. Mr. William Singer, a Jew, editor of the *Wiener Tageblatt,* is the president of the Continental Journalistic Congress. Four papers in the United States, among those having the largest circulation, are owned by Hebrews.

Changes in Palestine

While wonderful changes have taken place for the Jews in Gentile lands, his fatherland has not remained as it was, for in Palestine there have been more changes in the last forty years than in the preceding five centuries. A new civilization has come to the Holy Land, the causes of which are easily discerned.

Up to 1867, the law of the Turkish Empire would not allow Jews the right to hold land in Palestine. In that year an imperial rescript gave all subjects and foreign powers right to purchase and hold land in their own name. This opened the way for rich Jews to hold an interest in the land of their fathers. Later the consuls of the various nations worked together to check the robbery and raiding so common in Syria and Palestine. The large number of tourists have also helped to bring in a better condition.

Thirty years ago there were no carriage roads. Now they are found diverging north, south, and east of Jerusalem, and a railway runs from Jaffa to Jerusalem. In 1870 there were only two hotels in Palestine, now they are in all the principal cities and towns, with fair accommodation for man and beast, and the tourists number 40,000 a year. There is electric light outside Jerusalem, the shadow of a telegraph post falls over Jacob's well, and a steam mill is working near the ancient well of Nazareth. A recent traveler says: "Whoever wishes to see Palestine in the garb it has worn so many centuries must visit it soon."

Two marvelous facts must receive a passing notice:

(1) The increase of rainfall in Palestine. God took away the latter's rain because of Israel's sin (Lev. xxvi: 3, 4; Deut. xxviii:15-24). But He promised to restore it (Joel ii: 21-23). In the Holy Land the farmer can not plow or sow his seed till the former rains have come and saturated and softened the ground. Then in March the latter rains are looked for to ripen the grain and fruit. Without these rains there is little harvest. The earlier and latter rains, therefore, are of greatest importance to the farmer. Until a few years ago, seldom was there any rain after March, but in the last ten years these rains have frequently come in April. Dr. Thomas Chaplin, for many years a resident of Jerusalem, says: "During the sixteen years, 1876-1892, the mean rainfall was twenty-six, this was sixty-six per cent. greater than in the previous sixteen years (1860-1866), and the increase of the latter rain was no less than fifty-six per cent."

(2) The second notable fact is the depopulation of the land as regards the native population. It is not often noted that the native Syrian population is leaving. Not less than 25,000 have gone to America to find a home. Others have gone to South America and Mexico. Rev. I. B. Hanauer (missionary in Palestine) says: "It seems to me that Syria and Palestine are being, by a most wonderful working of Providence, prepared for the return of the Jews. While there is a Jewish current setting in toward the Holy Land, there is another current no less remarkable flowing in an opposite direction." Jerusalem is becoming again a Jewish city. The Palestine Year Book for 1900 gives the population as 45,536, of which 29,200 are Jews. Rev. A. H. Kelk, of Jerusalem, says: "When I went there (1881) there were at the outside 8,000 Jews in Jerusalem." Some 65,000 Jews have come to Palestine in the last ten years.

Mr. Laurence Oliphant says that

while every province in Turkey has been steadily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity.

The Jews' Relation to Christ

For several years past God has been doing a work among the Jews which He has never done before. Until recently there was no New Testament in Hebrew. In 1885 the first copies appeared. The demand for this has been so great that 600,000 copies have been printed. These have produced a marvelous change of thought and feeling respecting Christ. "Fifty years ago—except a few learned Jews—the Jews, as a body, hated the very name of Jesus. They used to show this contempt in every manner they could devise, but now all is changed. He is regarded as a great reformer, and many of them also assure us that He was the greatest man that ever lived." There are now thousands of Jewish Christian believers. An experienced worker states there are "at least 250,000 Hebrew Christians at the present time." Three thousand converted Jews are preaching the Gospel. This movement toward Christ is a peculiar feature of the present time.

MISSION WORK IN PALESTINE*

BY REV. W. HOOPER, D.D.

It must be remembered that the government of Palestine is Turkish; not merely non-Christian, as are those of China and Japan, but Turkish, with all the bigoted and narrow-minded opposition to Christian effort which that word implies. Of course, its opposition is only directed against work among Moslems, who form the great majority of the population; but the feeling against Christian work is as strong among the Jews there as it is among the Mohammedans in India, and the members of the ancient Church of the land, the Greek Church, are in general as much opposed to Protestant work as the Hindus and Buddhists are, as a rule, to Christian work among themselves. Hence it will be seen that all the difficulty which attends mission work in the other Asiatic countries is found in Palestine also, with the additional difficulty of the active opposition of the government to work among those people who need it most. Consequently, on the principle of working on the line of least resistance, by far the greater part, tho, happily, an ever decreasing proportion, of mission work in Palestine is done among non-Moslems, whether Jew or Gentile. The work of the Church Missionary Society among professing Christians has often been cast in its teeth; but Bishop Blyth has in time found it necessary to adopt the same plan. The fact is, that not only is it in most cases impossible to reach the Moslems except through the Christians who are so much more accessible, but it is most important to be able to give the former an object-lesson in their own countrymen and neighbors, which shall not repel them as it does now by its idolatry, but attract them by the simplicity of its Christian faith; and also stir up the Christians to that paramount duty which it has for centuries neglected, of seeking to lead the Moslems to their Savior.

The most thorough, the most learned, and most successful missionaries in Syria, if success is to be judged by the extent of influence for good, are the American Presbyterian missionaries, whose headquarters are in Beirut; but they long ago made an agreement with

* As my wife and myself have just returned from a most interesting time there, my report is not of one actually engaged in that work, but of the impressions of a keenly interested outsider.—*From "India's Women and China's Daughters," London.*

Bishop Gobat, which they have faithfully adhered to, to abstain from work in Palestine. Hence they are outside our present subject. The two chief societies laboring in Palestine are the Church Missionary and the London Jews' Societies. It will thus be seen that by far the greater part of the Protestant Christianity which is presented to the people of the country is that of the Church of England. Next come some Scotch Presbyterians, who of course are not bound by the act of their American brethren; next to them come some Lutherans; next some "Friends"; and last, some representatives of an American body which has broken off from the American Methodists. Faddists every now and then come to Jerusalem, and start some new idea; but they can not be reckoned among workers in the country.

Open-air preaching is, of course, impossible. Literary work is reduced to a minimum by the general illiteracy of the people, and also by the fact that thinkers are few and far between among them. I was much disappointed to find, among the Mohammedans of Palestine, an almost entire absence of thought, of inquiry, of knowledge of their own religion, and even of any effort to defend it by argument—such a different state of things from what is found by missionaries in Egypt.

Hence there are, speaking generally, only three methods of mission work open to workers in Palestine—viz., medical, educational, and house-to-house visiting. Strange to say, the last of these is almost entirely in the hands of lady missionaries. This is due to two causes: With very few exceptions the men are fully occupied with one or other of the two former methods, and nearly all the visits they find time to pay are in connection with either their medical or their educational work. The other reason is that, owing to the very low esteem in which women are held by the people of the land, whether Moslems or Christians, the men find it much more difficult to take seriously Christian work among their women than among themselves. In other words, they do not think the women have brains enough to become Christians, or to do any harm if they do. The consequence is that tho lady missionaries have much to try them in the intense stupidity of the women at first, yet they have an open door for evangelistic work among them, with comparatively little interference from either the authorities or the "lords and masters" of these women. Miss Elverson, the only lady of whom we saw much who is set apart for this kind of work, lives in an outwardly charming situation at the top of the Mount of Olives, close to a particularly bad village (Et-tur), and visits the women in villages near and distant, even as far as one and one-half hour's drive along the Jaffa road.

Of the other two methods of work, the medical presents certainly the better means of access to the Mohammedan population. The London Jews' Society's Hospital at Jerusalem, or rather just outside it, is a splendid institution. Tho there are four Jewish hospitals in Jerusalem, each with nothing wanting in the way of appointments, and with good European doctors, yet the Jews, generally speaking, prefer going to the mission hospital, because of the far greater love, sympathy, and tender care with which they are treated there. And that the hospital is doing a good evangelistic work is proved by the sentences of excommunication which the Jewish authorities every now and then fulminate against those who attend it; on each occasion with only temporary success. The same society has another very successful hospital at Safed, in Galilee. The C. M. S. has hospitals at Gaza, Nablus (the ancient Shechem), and Es-salt and Kerak, over the Jordan. Dr. Sterling, at Gaza, is a most keen evangelist, and has been the means of bringing many Mohammedans to Christ. Dr. Cropper, at Ramallah, is doing a splendid work. Dr. Wright in his hospital, which is always full (60 beds), has succeeded to a great extent in curbing the bigoted, fanatical, unruly, unmannerly spirit of

the Mohammedans of Nablus. Lastly, the Scotch Presbyterians have very good hospitals for the Jews at Tiberias, and for the Moslems at Hebron, where Dr. Paterson has similarly tamed the rudeness of that equally fanatical Mohammedan place. It will readily be understood that none of these hospitals could work without the devoted labors of lady nurses, whose evangelistic zeal is equal to their skilful and tender nursing; but there are no medical lady missionaries in Palestine. Dr. Mary Pierson Eddy, near Beirut, is the only one in Syria.

Mission schools among Gentiles are, with few exceptions, immediately directed rather toward the instruction of Christians' children than of Moslems'. Indeed, the best girls' schools are in the three places—viz., Bethlehem, Ramallah, and Nazareth, which are almost entirely Christian, with very few Moslem inhabitants. In the first of these, the C. M. S. has a very good training-school for women workers, and in the last a large orphanage; while at Ramallah the "Friends" have a large and excellent girls' school. Bethlehem and Nazareth were the two stations occupied by the "Female Education Society" till Miss Webb died, when they were ceded to the C. M. S. The last named society has a quite large school for boys outside the southwest corner of Jerusalem, called Bishop Gobat School, because he founded it. Here the boys are well looked after in every way, and carefully brought up in Evangelical Churchmanship. Till lately, all the boys have been professedly Christian; but now very few and very select Mohammedan boys are admitted, and so far the experiment has worked well all round. Then there has lately been started a C. M. S. college in Jerusalem, to give young men a higher education on the same sound lines, in the hope that wherever they go to make their own careers, in Palestine, Egypt, Syria, or even America and Australia (to both of which countries multitudes of Christian Syrian, including Palestinian, young men go), they may be able both to occupy posts of influence, and also worthily fill those posts, to the highest benefit of their neighbors.

Besides its medical work in Jerusalem, the London Jews' Society has in the same place several educational institutions. There are flourishing boarding-schools for boys and for girls, in both of which the Gospel is fully taught, along with a sound secular education. Most of these scholars are unbaptized, and many leave the schools without joining the Christian Church, tho very few without a heart belief in the Savior. Bishop Blyth tried at first the plan of baptizing the children before he would admit them to school, and their parents, strange to say, allowed it, but afterward took them away and brought them up as Jewesses. Better than this, surely, it is to keep them unbaptized, trusting to the working of the leaven of the Kingdom, which they so richly imbibe in these schools, in their after life. There is also a good day school at Jerusalem for Jewish girls, and an industrial school for Jewish young women. But perhaps the most interesting of these institutions is the home for young men outside the city, and the workshops in the city, where inquirers are tested, and young converts at first provided for, while all have to earn their living. In the workshops they print (as well as they can with an old, antiquated press), bind, and practise several other trades, above all, the beautiful polished olive-wood work. In the Home they are well looked after and taught by a devoted Christian couple.

Lastly, I must just mention the good work which the German Protestants are doing at Jerusalem. Schneller's orphanage for boys is a very large and well-conducted institution; their orphanage for girls, called "Talitha Kumi," is equally good, tho not so large. They also have a hospital and a hospice in the city for strangers. The Moravians have a leper asylum called "Jesus-help," two miles from the city wall.

SIX WONDERFUL WEEKS IN JAPAN*

BY REV. J. H. DE FOREST, D.D.

Words can not express the joy of my soul over what I have witnessed during my six weeks' tour of over two thousand miles, touching at Tokio and Osaka, speaking in five of the great cities and towns of beautiful Shikoku, then swinging around to Shimonoseki, where, with Dr. Pettee, I spoke in four famous cities and towns that border on the Inland Sea.

Wherever we went there were, with two or three exceptions, audiences beyond the capacity of the house. It seemed to make no difference whether I spoke on "Manchurian Experiences," or "How to Become a Christian," or "The Fatherhood of God," there was the same eager listening. At one meeting there were seventeen decisions for Christ, and at another I did the strangest thing of my life—baptized two college students with three *ex-convicts* and a number of wormen, while another baptized ex-convict led the services under the direction of Mr. Homma Shimpei.

Some day the fuller story of this remarkable movement will come out—how Homma Shimpei became a Christian; how he with but fifty cents opened his marble works and gathered a band of a hundred rough workmen, among whom were several ex-convicts; how he built a chapel annexed to his great workshop; how he was hated and persecuted for Christ's sake; how he conquered by marvelous love and sacrifices; how his influence grew till students from the government college, twelve miles distant, cross the mountains every Saturday to spend Sunday with him; how officials come seven or eight miles to hear him preach; how even a governor has visited him to see this man of God and hear his message; and how he is invited far and wide to speak before crowds of students. It was a revelation to me to spend a night with this man, whom I have known now for five years, witness his magnetic power over all classes of men and women and children, and see his absolute abandonment of himself to God and his unwavering faith in the power to conquer the entire surrounding region for Christ. There were at least seven visitors who spent that night in his house, and tho I went to bed at eleven o'clock, after hearing five earnest prayers from him, I waked up at two only to hear him pleading in deepest earnestness and sympathy before the five students who were his guests. And when that talk was finished the paper slides did not prevent me from hearing each one pray, and the prayers were all with tears.

It was four o'clock when that meeting broke up; and according to Scriptural precedents one of these young men ought to have fallen out of the second story window, but there were no second story windows in his house, and even had there been there were no sleepy fellows there. I ventured to chide my friend Homma the next morning for doing such an unhealthy thing as to spend most of the night preaching and praying, but with a quiet smile under his deep eyes he said that once he spent every night for two months in this same way without going to bed a single time. At my look of astonishment, and before I could tell him that he was a candidate for an insane asylum, he broke out with: "Well, what else could I do? People who had to work all day came to me nights, and some had to walk eight miles and didn't get here till midnight or after, and by the time we had finished our talks and prayers it was daylight and I had to start for my quarry. It's all right. God has given me this work to do."

Time fails me to speak of the en-

* Condensed from *The Mission Bulletin* (Japan).

thusiastic meeting of 700 students in Yamaguchi, where Dr. Pettee and I appeared for the first time. Then Dr. Pettee took me to his home in Okayama. Who has not heard of that great orphan asylum there that has won the praise of his majesty the emperor, who is now an annual subscriber of 1,000 yen? And of Miss Adams's fifteen years' work in the slums of the city, until now the police are witnesses to the great decrease of crime there? And of Miss Wainwright's cooking classes, by means of which she manages to dispense widely the Bread of Life? And of Mrs. Pettee's work for soldiers that has won for her the election to the presidency of the Patriotic Association of Okayama Women, and that brings her official thanks from the commanding general in an envelope a foot and a half long? And of Miss Kajiro's boarding and day school of 270 girls who utilize, in a manner Shaka never dreamed of, two neighboring temples as dormitories?

Indeed, that Okayama work is the finest sociological plant in the empire, I verily believe, and it represents a Christianity up-to-date in its power to make a better world. And behind it all is one of the largest independent Churches of Japan, a moral and spiritual power that imparts life to every one of these sociological movements.

If I should write all I saw and heard and felt on this trip, verily not all the paper in Japan could contain the descriptions thereof. And to top off with comes the desire of the Kumi-ai churches to take over from January 1, 1906, all the churches financially aided by our mission, a work costing us about five thousand yen a year. Truly the end of extra-territorial Christianity is almost in sight, and we may now begin to say, *"Nunc dimittis."*

JAPANESE REBUILDING CHURCHES

Leading Japanese Buddhists recently offered to pay two-thirds of the cost of repairing and rebuilding the Christian churches and schools wrecked or injured during the antipeace riots at Tokio in September, 1905, provided that the Shintoists paid the remainder. The Shintoists did not do so, and the Religious Association of Japan, representing all creeds, therefore invited public subscriptions. The appeal, which bears the signatures of eminent Christians, Buddhists, and Shintoists, declares that the fullest inquiries have proved that the attacks on these buildings were wholly unprompted by religious or racial prejudice; consequently, the duty devolves upon all Japanese alike to make good the losses.

This spirit is one which Christians in America might well emulate, and should shame those who disgrace themselves and their country by ill-using inoffensive Chinese and Japanese who visit our shores.

OPEN-MINDEDNESS OF THE JAPANESE

After thirty years' residence in Japan, I do not hesitate to place first and foremost open-mindedness as the main characteristic of the people. Do we not, then, owe to this open-minded people, who are confessedly "seeking for truth in all the world," a knowledge of our God, who alone has given us our glorious Christian civilization; and is it not imperative that we speedily carry the Gospel message before the spirit of materialism, which is beginning even now to claim so many who have cast aside the old faiths, before this spirit of the world shall have locked for ever the door of entrance into many Japanese hearts? May our God help us to speed His message! REV. J. H. DE FOREST, D.D.

EDITORIALS

GOD'S BLESSING ON GIVING

An alternate and highly approved version of the story of Christ's sending for the ass's colt, makes it read: "Say ye that the Lord hath need of him, and will straightway send him back again," implying an assurance that, after He had made such use of the colt as He required, He would return it to the owner.

However this be, there is no doubt that God never allows Himself to be permanently our debtor. As surely as vapors exhaled from earth toward heaven return in showers to water the earth, so surely do all gifts to God come back in some form or blessing to the giver. "Give, and it shall be given unto you." More than this, when there is "first a *willing mind,* it is accepted according to that a man hath, and not according to that he hath not." God recognizes, accepts, and awards the sincere *desire and purpose* to give even where there is no ability to carry out the good intention. David was especially commended as having *done* well in purposing in his heart to build a house for God, tho that honor was reserved for Solomon; and he was expressly rewarded by God for his plan and purpose as much as tho he had carried it out. Read carefully the narrative in II. Chronicles vi: 7-9, and II. Samuel vii: 11-29.

SCRIPTURAL IDEAS OF BROTHERHOOD

No doubt there is a *natural* brotherhood, based on ties of *nature,* all men being "offspring" of a common Creator; and a *social* brotherhood, based on a common humanity and society, as descendants of a common human ancestry. But the word of God teaches a higher *spiritual* brotherhood, based on a community of discipleship, faith in Christ and obedience toward God. That is profound teaching of Christ, which distinguishes between two moral and spiritual heredities and affinities (John viii).

He boldly says, even to some who claimed, as children of Abraham, a filial relationship to the God of the Covenant, "Ye are of your father, the devil, and the lusts of your father ye will do."

Here a great basal principle is recognized. Sin is a practical renunciation and destruction of the filial bond toward God, and is a filial alliance and affinity with His adversary. This fact it is perilous to deny or obscure. We gain nothing but lose everything by confusing the natural and social brotherhood with this higher spiritual sonship founded on and evidenced by obedience toward God as revealed in Christ. For it is quite possible, now as then, to be as punctilious about legal, ceremonial, and even moral obligations as the Pharisees, and yet as alien in heart to God, and as selfish, sordid, and even hateful toward man. We may lead men to be satisfied with the lower relation by confounding it with the higher.

BIBLE IDEAS OF MAN

The *anthropology* of the Bible is also both profound and suggestive. Not only does Paul express man's threefold personality as "spirit, soul, and body," but throughout Scripture we may trace this distinction. In the Psalms, for instance, the *spirit* of the devout singer often addresses his *soul* in command, reproof, exhortation: "My soul, wait thou only upon God!" "Why art thou cast down, O my soul!" etc. And the *order* is important—spirit, soul, body—the order of rank and importance, the spirit at the top, the body at the bottom, the soul between the two. The spirit, most delicate, sensitive, capable of the highest activity and closest affinity with God, and of direct illumination by contact with His Spirit, thus obtaining the higher knowledge of God, while the soul derives its knowledge of the material universe through the bodily senses, and of divine things through the spirit whose higher senses are adapted to feel after God.

Hence again a lesson on education. All true and permanent uplifting must be a raising of the whole man to a

higher plane. Nay, more; it will begin where God begins, at the highest and inmost, and from that reach the lowest and outmost. Man's method is too often to begin with the body and ascend, and he seldom gets higher than to improve physical and intellectual conditions. God's way is to start with the spirit and descend to soul and body. He first brings the spirit of man into sympathy with His Spirit, and subjection to His control, then through man's renewed spirit reaches to and controls his soul and through his soul his body. Our mission methods prove most grandly successful when they first of all bring man into right spiritual relations with God and, like Elisha, heal the waters that are brackish by casting salt in their spring. To secure to any man the new nature which, after God, is created in righteousness and true holiness, is to secure a radical change; a change from the root; to change his thoughts about God, man, and himself; change the very drift of his affections and purposes, and so turn in a new direction his whole being.

THE LIMITS OF CULTURE

Undue emphasis may be placed upon the merely *intellectual* element, in efforts to uplift and save men. Education and culture are often referred to as tho in them lay the potencies of the highest manhood and virtue. The historic fact is that the golden ages have been the ages of corruption. There is a training that only lifts the level of crime, acumenating the powers and faculties for a subtler influence in evil-doing, not making wrong itself repulsive, but only exchanging grosser forms of indulgence for more refined and respectable wickedness. Education has developed more than one Frankenstein, making a man grow strong and capable indeed, but not good, and putting into his hands the sharp weapons of a destructive skepticism and infidelity, fitting him for a designing demagog, a sophistical demigod, a leader in social corruption, commercial dishonesty, and political hypocrisy.

The truest education must therefore go deeper and farther than to improve a man's manners, correct his ignorance, or train his intellect, hand and tongue. Not only man's understanding, but his sensibilities, affections, will, need training; his whole being must be turned Godward in trust and obedience, and manward in unselfish love and service. Then the sharp weapons are in safe hands, and will be used for constructive rather than destructive ends.

HELPING TOGETHER BY PRAYER

These are the very words used by Paul in his second letter to Corinth (1:11)—"Ye also helping together by prayer for us."

It is not only the most practical and practicable form of cooperation, within easy reach of even the humblest and poorest; but it is the most powerful and efficient form of cooperation, and when faithfully used commands *all other* sources of power.

We know in all mission history no one instance of the power of prayer so marvelous and convincing as the history of the "Lone Star Mission" among the Telugus of southern India. It should be often rehearsed to quicken faith in prayer.

In 1853, at the annual meeting of the American Baptist Missionary Union at Albany, N. Y., now fifty-three years ago, the entire abandonment of that mission was seriously proposed, as the work there seemed both fruitless and hopeless.

There were a few, however, who felt that God was only trying faith and driving his people to supplication. The poet, Dr. S. F. Smith, on that occasion voiced these sentiments in the now famous verses—

"Shine on, Lone Star, thy radiance bright
Shall yet illume the western sky," etc.,

and one line of that poem ventured even to prophesy that the "time will come

When none shall shine so fair as thou,"

and it was determined to give the mission a new lease of life.

On the morning of the first of Jan-

uary, 1854, five believers assembled on the high hilltop overlooking Ongole, three of them native Christians, and solemnly dedicated to God the plain below with its teeming population, and even ventured to ask that a certain desirable location visible from that summit, should be given for the mission premises.

In 1877 a great famine in that whole district threatened thousands with starvation. Dr. John E. Clough, who had been trained as a *civil engineer,* and had been mysteriously moved to offer himself for that field, now proposed to the government to contract with him to complete the Buckingham Canal, and so provide the starving multitudes with work and so with wages and means to buy food. He obtained the contract, and set thousands at work. This gave him a chance to speak to them in their resting times.

When just beginning to acquire a knowledge of Telugu, in 1865, all he dared attempt was to commit to memory and recite without comment verses of Scripture, such as John iii: 16. I have heard him say that he got to the point where he could fill a half hour with such repetitions of Scripture, but did not know the language well enough to venture on a word of comment. The harvest time was now at hand, for God's word did not return to him void. It had free course and was glorified.

As the famine began to abate, converts began to come in. In fact, they were not encouraged to confess Christ until the temptation was no longer so great to espouse Christianity for the sake of the loaves and fishes. When they began to come forward for baptism every precaution was used to prevent undue haste in receiving candidates.

Nevertheless, the year 1878—just one-quarter century after the crisis in 1853—proved probably the most fruitful year since the Day of Pentecost.

Within twenty-one days 5,429 converts were baptized, and 2,222 of them on *one day!* Between June 16 and July 31, forty-five days, nearly 9,000 were ingathered, and fully 10,000 within the eleven months.

The church at Ongole, which in 1867 had been organized with eight members, had in eleven years so grown that literally even one had become a thousand and more. Isa. lx: 22. Psalm lxxii: 16.

That year in southern India 60,000 heathen turned from idols to serve the living God.

Surely that prayer-meeting on the mountain top had a wonderful answer! To-day the largest church in the world, numbering probably 60,000, is in that very Ongole district!

A MODEL MISSIONARY

James Gilmour, who spent the last twenty-one years of his life as a missionary in Mongolia, was a model missionary, and died in the midst of a noble, self-sacrificing work. He could have counted his avowed converts on his fingers, but his patient toil in preaching the simple Gospel to these most superstitious and exclusive people of all the East, paved the way for all future laborers, initiating a work which has made his name immortal in mission history.

He arrived in China in 1870. He was a regular physician, and his medical skill won him such a place in the hearts of the natives that he was able also to teach them the Christian faith. He practised medicine in Chao Yang, taking long trips into the surrounding country, living much in the tents of nomadic tribes, and having his dispensary in street tents in towns. His wife labored with him in Mongolia, and did much for the women and children. He is perhaps best known to the general public by his book, entitled "Among the Mongols." There are some who think him unsurpassed by any missionary of the last century. Yet even such a life of toil could show few visible and tangible results. He laid foundations which are generally inconspicuous, but upon them others build. Many a man suffers that others after him may succeed.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

God's Call to the Churches

One thousand new missionaries at least each year from the churches of the United States and Canada until unevangelized portion of the world that fairly falls to the care of these churches is reached—that is the call that went forth from the annual conference of the Foreign Mission Boards Secretaries and the Student Volunteer Convention at Nashville, and has since been emphasized by the International Missionary Union in its conference at Clifton Springs.

Of the need there was no question. Never has the opportunity, as set forth by the representatives of every denomination from every land, been so startling. Some croakers to the contrary notwithstanding, the demand for workers in Japan who are willing to work for the Kingdom of God rather than their own conception or section of it is not only not less but greater. In China government officials, even mandarins, welcome the Christian teacher, while the "common people" hear the preacher with more eagerness than ever before. India—almost a continent in itself—western Asia, Arabia, Africa, South and Central America, the islands of the Pacific, all passed in hurried review, told the same story.

One man and one unmarried woman missionary to every 50,000 people —that is not an unreasonable ratio. But is it practicable? Already the United Presbyterian Church has voted its quota, and has raised its average annual gift for foreign missions to two dollars for each man, woman, and child in its membership, and, note this, the same amount for home missions. If the other larger, wealthier communities would do as well, or even better, as they might, the problem would be solved. Another society, by far the largest, most completely organized, and most effective—the Church Missionary Society of England—has three separate times, when facing financial disaster, announced that the measure of its duty was not the cash in its treasury, but the applications for service, and has accepted every well-qualified man or woman who has applied for foreign service, regardless of the funds in hand. At the same time, every means has been adopted to reach the constituency. Books, magazines, leaflets, addresses, mission study classes, the cinematograph, everything that could enforce the need, has been employed, and the funds have come in. Like faith, like energy, will accomplish like results this side the Atlantic.

DR. E. M. BLISS in *The Outlook*.

A Forward Movement

Hitherto it has almost always been that missionary secretaries, having no first-hand knowledge of the foreign fields of which they were in charge, were liable to err in their judgment of what ought to be done in this or that emergency, and with serious harm resulting to the work. The Methodist Episcopal Church, however, for years has kept certain of its bishops abroad, who, returning could tell of what their eyes had seen and their ears had heard. Now several other societies are moving in the same direction, notably the Congregationalists and Episcopalians, by sending forth, the one Drs. Lloyd and Alsop, and the other Secretaries C. C. Creegan and A. N. Hitchcock, to make the tour of the world, and halting wherever missions exist with which they are especially concerned.

Young People Study Missions

"What a joy this must be to Phillips Brooks, and I am sure he is an unseen presence here to-night," said some one coming out of Trinity Church after one of the public meetings of the Boston Young People's Missionary Institute, in session October 4-7. Its purpose was to make a systematic study of missions and the problems of work in the home churches. Similar gatherings will be held in about 20 of the larger cities during the fall and winter. This was a delegate body and 272 young men and women representing half a dozen denomina-

tions enrolled themselves as members. Headquarters were at Trinity Parish House, in the basement of which was a fine exhibit showing the rise and development of the Young People's Movement of which the Institute is a part. Some of the classes also met in the chapels of the Old South, Central, and First Baptist Churches.—*Congregationalist.*

Reasons for Thanksgiving

The Presbyterian Board of Home Missions suggests the following reasons for thanksgiving to God at this season of the year:

The number of new members in difficult fields.
The opening of work in the Panama Canal zone.
The encouraging progress in Cuba and Porto Rico.
The new influence of the Church on laboring men.
The loosening grip of Mormonism.
The progress of education among Southern mountaineers.
The union with the Cumberland Church.
The rising of San Francisco from the ashes.
The thousand native Alaskan Presbyterian Christians.

An equally strong list might be made for the foreign mission field:

The awakening in Persia.
The forward steps for the conversion of Moslems.
The revivals throughout India.
The reforms and religious interest in China.
The evangelical results of the Russo-Japanese War.
The return of peace in South Africa.
The work of native evangelists in Central Africa.

What the "Disciples" Are Doing

According to the thirty-first annual report made recently at Buffalo, there are now among the "Disciples" 72 Living Link churches; 14 new missionaries were sent out during the year; there are now on the field 487 missionaries, including native helpers; 79 who are studying for the ministry; 40 schools and colleges; 90,333 patients were treated last year in the 19 hospitals; $268,000 in round numbers came into the treasury, being $12,000 more than the amount received during the preceding year; there were more than 1,100 converts on the foreign field, or an average of more than three a day. The report by Secretary Corey bristled with cheering facts and inspiring results. The story of the devotion and sacrifice of the little church at Bolengi, Africa, thrilled all hearts in the audience. Seven years ago its present members were naked savages. Now they are supporting 14 native evangelists, and expect soon to send forth more laborers into the harvest.

The American Missionary Association

This society held its sixteenth annual meeting in Oberlin, October 23-5, with sessions of deepest interest, attended by crowds. The place of meeting may almost be termed the birthplace of the society, and from first to last the great majority of its missionaries and teachers have been Oberlin students. Its fields and phases of work are nine; among the freedmen and mountain whites, the Chinese and Japanese of the Pacific Coast, Indians in the West and Alaska, and other needy classes in Porto Rico and the Hawaiian Islands. The income rose to $423,627 last year, and exceeded the expenses by $21,341, which sum goes to reduce a deficit of $89,251 to $67,911. The missionaries and teachers number 336, the church-members 17,950, and the pupils in schools of all grades 17,270. The bulk of its work is found in the South.

Work of the Southern Baptists

The Southern Baptist Convention has missions in China, Japan, Africa, Italy, Brazil, Argentina, and Mexico. In these seven regions 189 missionaries (104 women) are at work, with 71 ordained and 229 unordained (including 35 women) native helpers; the 214 churches have a membership of 12,894, and 2,445 were added by baptism last year.

Work for the Slavs

Professor L. H. Miskovsky, of the Slavic department of Oberlin Theological Seminary, states that the endowment of that department by the

gift of $75,000 by Miss Anne Walworth, of Cleveland, will enable the seminary to admit all worthy applicants that it can handle. There need be no dearth of trained missionaries to Bohemians, Slovaks and Poles in the future. Nearly twoscore home missionaries, and at least two foreign missionaries, Mr. and Mrs. Hodous, of Foo-Chow, China, are the products of the Congregational Home Missionary Society's work among the Bohemians. The Schauffler Missionary Training School, in Cleveland, trains women for Slavic work and is in part supported by the Congregational Education Society, of Boston, which also has aided the Oberlin Slavic department.

A Specimen Chinese Christian

A Chinese boy landed in California 24 years ago, who describes himself as then a raw heathen come to this country to make money, as other Chinamen come. He was brought under Christian influences, and the desire was kindled which grew till it became a passion, to get the best that America could give and take it back to his own people. Working his own way he studied five years at Pomona College, then three years in the University of California, from which he graduated in 1905. He spent last year in postgraduate study at Columbia University and last month sailed from San Francisco to take a teacher's position in a school of the Chinese government at Canton. In a farewell address at the First Congregational Church in Oakland, Mr. Fong Sec said that he could never adequately express his gratitude for what Christianity had wrought in him.

The Cuban Unrest and Missions

Any social or political unrest is sure to react on the spiritual life of a people. Sometimes it leads them to the only true Giver of rest, but usually they are so distracted that they forget spiritual things. In Cuba the administration has been supplanted for a time and a United States governor is in the executive chair. What will be the effect on mission work?

Ever since the Spanish-American War Protestant Christianity has been making rapid strides in the island.

Upon the work already under way the present disturbances will probably have but little effect, save so far as they divert the minds of the people from their customary occupations and create the feeling of uncertainty inseparable from a time of widespread violence. The congregations, both American and Cuban, go on with their work and worship, and may be counted upon to contribute an element of stability to native life and character.

Moskito Coast Missions Suffer

On October 9 a most terrific hurricane devasted the Moskito Coast of Nicaragua, worse even than the frightful hurricane of 1865. Bluefields escaped with slight damage, but in Pearl Lagoon the devastation was indescribable and the beautiful Moravian mission church is a mass of splintered wood. Of 120 dwellings only six remain standing, and these are badly damaged. The Moravian missionaries escaped with their lives. The mission stations at Haulover and Tasbapauni are gone and other stations suffered severely. On Corn Island, where there is no mission, out of 40,000 cocoanut trees only 11 are left, and the people have no other source of livelihood.*

EUROPE

The Force of the Church Missionary Society

The total number of European missionaries on the Society's roll on June 1 last was, including wives, 1,397. Of these 84 are honorary, and 15 partly honorary workers. Of the remainder 523 are wholly or partly supported as "own missionaries," as follows: Colonial associations are responsible for 55; individual friends for 113; various associations for 289, including 14 supported by the Dublin University Fuh-Kien Mission; and the Gleaners'

* Contributions to relieve the suffering people and to repair the damages to mission property, may be sent to Rev. Paul de Schweinitz, Bethlehem, Pa.

Union and its branches for 52; in addition to which 14 wives are specially supported. The total number includes 57 doctors and 22 nurses. Excluding wives, about one-half of the missionaries have thus a special link with the homeland. This is 34 more than were supported at this time last year.

Wesleyan Missionary Work

The English Wesleyans sustain evangelizing work in three countries of Europe (Italy, Spain, Portugal), in three sections of Ceylon (Colombo, Kandy, Golle, Jaffna), South India (Madras, Negapatam, Hyderabad, Mysore), North India (Calcutta, Lucknow, Bombay, Burma), China (Canton, Wuchang), South Africa (Transvaal, Rhodesia), West Africa (Sierra Leone, The Gambias, Gold Coast), and the West Indies (Honduras, Bahamas, Jamaica, Haiti, Leeward Islands, Barbados, and Trinidad, British Guiana). Their missionaries number 284; native and local ministers, 285; other paid agents, 4,309; unpaid agents, 10,399; full members, 104,397; on trial, 24,915; pupils under instruction, 145,303.

Value of Native Laborers

The *Missionary Record* of the United Free Church of Scotland, noting the great success of the Church's foreign work, calls attention to an important fact. It says: "In our two most manifestly successful fields, Manchuria and Livingstonia, the progress has been affected through the development of native evangelism. It is through the native Christian leaven that the mass is to be leavened. In all mission fields the creation of native free and aggressive evangelistic forces must be more definitely aimed at."

A German Society's New Headquarters

The Evangelical Missionary Society for German East Africa, commonly called "Berlin III.," changed its headquarters from Gross-Lichterfelde, near Berlin, to Bethel, near Bielefeld. Since this will bring it into a neighborhood where many of the supporters of the work of the Rhenish Missionary Society are living, its officers have published a statement that if contributions from that neighborhood increase, one-half of the increase shall be handed over to the Rhenish Society. Berlin III. supports seven stations in German East Africa, where 11 missionaries are at work. There were upon these seven stations 708 members of the Church, 223 inquirers, 1,071 scholars, and 94 baptisms in 1905.

The Great Exodus from Rome

Pastor Schneider, of Elberfeld, has compiled some statistics, based upon the official statistics, dealing with this matter. From these it appears that there are far more conversions to Protestantism from Roman Catholicism than from Protestantism to Roman Catholicism. During the 14 years from 1890 to 1904, nearly 76,000 members of the Catholic Church in Germany became Protestants; while the converts to Roman Catholicism only reached 10,000. Year by year there has been a steady advance in the number of conversions to Protestantism: in fact, from 3,105 in 1890, to 7,798 in 1904. Conversions to Catholicism have fluctuated between 554 in 1890, and 809 in 1904. Besides, in Austria the sweep toward the Reformed faith is even more phenomenal.

Berlin Missionary Society

The eighty-second annual report of this Society shows once more that the Lord prospers increasingly the faithful labors of the missionaries. Of the 89 stations, 58 are located in South Africa, where the Society sent its first missionary in 1838, 17 are in German East Africa, and 14 in China. The number of European laborers is 168, viz., 109 ministers, 19 lay workers, and 40 teachers. These are assisted by 13 native ministers, 493 paid and 731 voluntary native helpers. The number of members of the congregations is 54,337 (46,406 in South Africa, 985 in East Africa, and 1,159 in China). In 1905 1,450 heathen of mature age were baptized in South

Africa, 174 in East Africa, and 1,159 in China, while 4,136 inquirers continued to receive instruction. The numerous schools of the Society were attended by 10,528 children (1,588 in China and 8,940 in Africa). The report renders especial thanks to God because all the workers were preserved from evil in the midst of war and rebellion in South Africa, and the young native Christians proved faithful in the midst of great temptations. The financial situation of Berlin I., as the society is commonly called, is not very good, tho more than $27,000 were contributed by the friends of the work toward the deficit of 1904, which was about $80,000. This year's deficit is again $42,678. The $25,000 collected by the "Sammel-Verein" were mostly contributed by children, who are interested in the work by the pastors.

Dr. Matteo Prochet Retires

Having reached the age limit according to his Church's rule, Dr. Prochet has now retired from the Waldensian Evangelization Committee, a post he has filled with singular ability and devotion for the past 35 years. In commenting on the event of this formal retirement, the *Italia Evangelica* says: "It was a solemn, moving, and unforgettable moment; each of the speakers went forward and embraced Dr. Prochet, who was unable to repress his own emotion."

This simple paragraph records a fact, but does not hint its significance. Dr. Prochet is one of the most remarkable men that the nineteenth century produced. His mastery of European tongues may be taken an an indication. At the meeting of the Evangelical Alliance in Florence, some years since, he responded to the addresses of the delegates in *11* languages, and regretted his inability to command more tongues for the occasion. Quietly and unobtrusively he has gone about Europe and made frequent visits to the United States, working in the interests not only of the Vandois valleys, but of all truly Christian causes.

Will Spain Defy the Pope?

Tho not long since the Spanish ministry at various points yielded to certain demands made by Rome, among the rest agreeing that the only lawful marriages should be those celebrated with ecclesiastical ceremonies, and that persons desiring to marry should make a declaration as to their religious faith, the liberal ministry now in power announces that a new policy would be followed, and the demands of Rome resisted. With the personal approval of King Alfonso a decree has been published declaring civil marriages legal, and freeing those to be married from any obligation to make known their religion. And what is more, it looks as tho the State was to be freed from the domination of the Church in all civil affairs.

ASIA

American Board in Turkey

This society has four missions in the Sultan's domain. Three of these are in Asia, known as the Western Turkey Mission, including the western two-thirds of the peninsula; the Central, including the portion south of the Taurus Mountains, and the north border of Syria; the Eastern, comprising the whole region of the upper Euphrates to the borders of Persia and Russia. Within the territory of these missions there are nearly 130 evangelical churches planted and growing in the soil, with a membership of over 15,000. Many of them have become entirely independent and self-supporting, others of them nearly so, and all are on the way. Each church is a city set on a hill; each represents brave struggle with difficulties on the part of pastor and people. For the majority of professing Christians in more favored lands it would be hard to face the burden and self-sacrifice which are patiently met here.

Omitting as not connected with the Board the two fine institutions, Robert College at Constantinople and the college at Beirut, there are strategically located, each with a wide field and

great influence, naming them in the order of their organization as colleges: Central Turkey College at Aintab, 1874; Euphrates at Harpoot, 1876; Anatolia at Marsovan, 1886; College for Girls at Marash, 1886; St. Paul's Institute at Tarsus, 1889; American College for Girls at Constantinople, 1890; International College at Smyrna, 1902. At three of these centers there are theological seminaries.

Bright Prospects in Marsovan

The new school year opened at Marsovan, Turkey, with about 500 young men and young women in attendance —a larger number than ever before. Twenty-five young men now are obliged to sleep on the floor, and the dining-rooms have been enlarged to accomodate the boarders. Students have come this year not only from Asia Minor, but from Constantinople and Macedonia. The Marsovan school is one of the best under the American Board.

German Missionary Effort in Persia

While Germany tries to exert great influence in trade and education upon the great empire of Persia, its missionary societies have taken comparatively little interest in its spiritual welfare. The German Oriental Mission supports two orphanages for Armenians at Urumia and Choi, while the Hermannsburg Missionary Society has labored in Persia at three stations since 1880. It employs only four native pastors, who received their training in Germany, and the three congregations number about 900 members. Stories of great sufferings are coming from these members, who went through a severe famine last year. The Mohammedans, by whom they are surrounded, have become like ravening wolves through the famine, and make frequent attempts at robbery. The Christians who resist them are tortured and slaughtered. These sufferings of the converts are directing the attention of German Christians to neglected Persia and an attempt is being made to send a German missionary to the aid of the four native pastors. The Swedish Missionary Society, which has a small work in the same neighborhood of Persia, might cooperate with Hermannsburg in an attempted strengthening and extension of the work.

A Kurdish Patient at Urumia

The following facts, stated by Dr. Joseph P. Cochran when he was in America for the last time, afford only one out of a great number of instances which made notable Dr. Cochran's whole course of 27 years' missionary service in Persia, and well illustrate the wide reach of his influence both as a man and a physician:

A Kurd, Timur-beg, went to Westminster Hospital, Urumia, very sick. He stayed with Dr. Cochran two months and underwent an operation by which pieces of ribs were removed. Timur was a chief and controlled various villages just over the Persian border. He came to the hospital on a litter, with a retinue, and it seemed as if he might die that night. Instead, he recovered and rode home on horseback. He took a great interest in everything he saw at the hospital. He watched surgical operations and visited all the wards, even those for women.

Some time after Timur had returned home, the chiefs of his region in Albach-Gawar proposed an assassination of Armenians, in a conclave where Timur was present. He opposed the proposition on the ground of his experience in hospital, and said that if the other chiefs went on to carry out their plan, he should cast in his lot with the Christians and fight the Kurds. Thereupon, the plot evaporated.

Timur made these points:

1. Their ability to cure at the hospital.
2. The equal care given to the poor, the lowest and all sorts and conditions of men, as well as to chiefs like himself.
3. The hospital doctor and others there were gentlemen and ladies, and yet they did this lowliest service, as he had seen.

Timur is nephew of the man who headed massacres in Dr. Grant's time, 1844.

On Tour in Persia

Rev. E. W. McDowell writes from the Kurdish mountains: "I have been living among the mountain tops, 12,000 feet above the sea. Organized two baseball nines; taught them the game. The boys pick it up like ducks to water.

I have preached in 55 villages since June. Some very interesting cases of conversion, but details can not be printed. Have taken a census of Nestorian villages in our mountain field. There are 275 of them; 175 entirely neglected, the other 100 slightly touched." Mr. Charles R. Pitman, in a tour of 600 miles, visited many cities and villages, such as Maragha and Miandnab. "My chief impression was the number of unreached villages and great multitude of unreached in the populous towns and cities that have been hardly touched, and the impossibility of ever evangelizing them without a considerable amount of touring. Babis were found everywhere, zealous in propagating their faith and increasing in numbers. There is need for touring among Moslem women, for very little has been done for them." Touring is not easy in Persia.

A Day of Prayer for India

Sunday, December 2, 1906, is appointed as a special day of prayer for India. The call says in part:

We would urge that in such united prayer an earnest confession of our own failure and a heartfelt reliance on the grace and comfort of the Holy Spirit take the first and foremost place. "The Spirit helpeth our infirmities. For we know not how to pray as we ought: but the Spirit himself maketh intercession for us with groanings which can not be uttered.

As we think of the advent of our Lord our hearts go out to those 100,000,000 in India to whom as yet the glorious message of redemption has never been proclaimed. We shall pray that God will raise up Indian leaders, men "full of power and of the Holy Spirit," who will give up themselves for Christ's sake and the Gospel's to declare unto their brethren the wonderful work of God.

Let us pray together, therefore, among the petitions:

That the spirit of unity and sympathy may increase among all Christians;

That a revival of spiritual life and missionary fervor may be experienced in every Christian community in India;

That the word of the Gospel may be carried forth to the millions as yet unreached;

That leaders may arise in the Indian Church who will give up all for missionary work.

Let us unite in thanking our Heavenly Father:

For the progress of the Gospel during the past year;

For the manifest tokens of the power and presence of the Holy Spirit;

For the quickened zeal for missionary work among Indian Christians.

Difficulties in India Caused by Destitution

From Salurpeta, the oldest station of the Hermannsburg Missionary Society in the southern part of Telugu (founded in 1864), comes news which vividly portrays the great difficulties in India. Missionary Mannke reports that in 1905 he baptized 182 heathen in this one station, but that the people are in continued great distress, so that many children have to be fed in the school. The men are day laborers and are in a bad social and financial condition. During the last few years many of these people sowed their seed five times a year, but the rains did not come and the sprouting grain dried up. In all the Telugu stations of the Hermannsburg Missionary Society 757 heathen were baptized in 1905.

A Hindu Missionary Magazine

The Indian National Missionary Society, in order to better represent its work, is arranging for the issue of a monthly organ, to be known as the *National Missionary Intelligencer,* and the first number will appear in September. In order that it may be easily within the reach of all, the subscription price is set at only seven annas per year, including postage. Any one who may wish to know what the Society is doing, and thus keep in touch with one of the most aggressive movements of Indian Christianity, may send the subscription price to Mr. K. S. Krishnasawamy, Y. M. C. A. building, Madras.—*Kaukab-i-Hind.*

How Hindu Christians Work

A business meeting, recently conducted in St. Thomas' Church, Robersonpet, by the members of the National Church of India, gives an interesting picture of the way Hindu Christians

conduct their church business. The *Christian Patriot* reports:

The pastor and the elders of the church were present. After the usual prayer, each elder presented his monthly report from a printed form. The church is divided into circles, and each elder is responsible for those members in his circle. He reports their number, the visits he has made to the members, mentions losses, gains, giving the causes, attendance list during the past month, gives incidents, and one of them stated the offer made by a male member to be responsible for the conduct of the Sabbath-school; and another stated the offer made by two female members to work as Bible women without salary or any remuneration. Every member of the congregation is in personal touch with those responsible for their welfare. The whole proceeding is what a model and independent church should be.

The Jubilee of a Hindu Christian

A large number of Indian Christians assembled on Saturday last, September 1, in the C. M. S. Hall, Girgaum, Bombay, to honor and congratulate Rev. G. R. Navalkar on the attainment of the jubilee of his baptism. The meeting was evidently under a cloud through the recent heavy loss which had overtaken the Christian community in the death of Rev. Baba Padmanji, and the thought was expressed more than once that the Christian generation which Mr. Navalkar represents—a generation of strong and able men—is fast passing away. Dr. R. A. Hume, of Ahmednagar, presided, and among those who took part were Rev. M. B. Nikambe, Mr. B. N. Athavale, Mr. P. S. Kukde, Mr. Dalvi, who spoke as a Hindu and a fellow teacher of Mr. Navalkar; Mr. T. Buell, Mr. C. J. Asbury, and the chairman. Rev. D. L. Joshi read and presented the address which was inclosed in a sandal-wood casket. The sentences of special interest are:

Your useful career has shown you as a missionary, poet, grammarian, essayist, lecturer, educationalist, apologetic writer, journalist and Indian Christian patriot. Even after your retirement from active service your facile pen has redoubled its powers—a worthy example to younger men. We bless the Giver of all good gifts for such a rare combination of noble qualities. Summing up the results of the past 50 years of your life, we rejoice to think that you can look back with a good conscience on the efforts you were enabled to make on behalf of our Lord and Master. Your long and successful missionary career at Alibag, with its abiding fruits, shows how much work, with capability and proper Christian training, the sons of the soil can accomplish as missionaries.—*Bombay Guardian.*

The Shanghai Centennial

The great convocation which is to celebrate the one hundredth anniversary of the entrance of Protestant missionaries in China, will be celebrated in Shanghai, April 25 to May 7. Among others who are going out to attend this notable gathering are John R. Mott, President John F. Goucher, and Dr. C. C. Creegan. The outline of the program, which has already been given in this REVIEW, promises a great feast.

A Morrison Memorial for China

A most appropriate movement has been started in China, looking to the construction during the coming year of an edifice in Canton which shall commemorate the landing of this pioneer missionary in that city a century since. At a mass-meeting held in Hongkong not long since several addresses were made, and Chinese Christians were asked to make pledges. About $7,000 were soon secured, with women the largest givers. Appeals will be circulated far and wide. The design is to rear on a central site a large assembly hall, with a library, missionary museum, gymnasium, etc., the whole to be placed under the care of the Young Men's Christian Association.

Settlement of Lien-chou Claims

The Presbyterian Board refused to press any claims for life lost in the Lien-chou massacre last year, but the following claims presented by the American Consul-General Lay have been agreed to by the viceroy of the Two Kwang:

That the sum of taels 46,129.65 be paid to the American Presbyterian Mission, as compensation for loss of property at Lien-chou.

That the strongest assurances be given

the American government that in future adequate, efficient, and effective protection be guaranteed to American missionaries in and near Lien-chou.

That the small Chinese temple used for annual "Ta-Tsiu" celebrations and adjacent to the former men's mission hospital be at once transformed into a schoolhouse and that the land on which it stands be confiscated to the state.

That near this schoolhouse and in a conspicuous position there be erected by the Chinese authorities a stone tablet, on which shall be carved the Edict of His Majesty issued on the 28th of October, 1905.

That a memorial tablet be erected also by the Chinese authorities to the memory of those missionaries who lost their lives in the massacre at Lien-chou, and that such tablet shall bear an inscription stating that it is erected by the Chinese authorities.

No "Age-limit" to Conversion in China

The Celestials are the exact antipodes of the Occidentals at many points, and are emphatically a law unto themselves in religion as well as elsewhere. Thus several years ago Dr. Ashmore stated that in the Swatow Baptist Mission of 1,670 church-members, nearly half were baptized after the age of 50, 361 after the age of 60, 98 when past threescore and ten, and four when beyond fourscore.

What the Chinese Think of Opium

The cure of an opium smoker at our Hsiao-Kan hospital has led to a constant succession of similar cases, over 40 having having been reported cured within a few months. "On my last visit to the district in March," writes Mr. Tomkins, "a number of these men were applying for church-membership. I could not help being struck with their joyousness, as of those who were at last rid of a load that had been dragging them down.

"Four of the most influential among them are now anxious to form a league to drive opium out of the place. They are willing to provide funds to float the scheme. Only reformed opium smokers are to join, and any who break their pledge will be fined for each offense, the moneys thus raised to be used in helping to send other opium sots to the hospital for treatment."

Another Testimony Against Opium

Following a series of united prayer-meetings, the Chinese Christians of Canton have formed a union for the purpose of binding together all who promise to abstain from (1) wine, (2) opium and tobacco, (3) exaggerated and bad speech, (4) debt. Three hundred men, women, schoolboys and girls have joined this union, members of practically every denomination represented in Canton. One of the leaders speaks of these as but elementary steps; but, as he says, "if we are faithful in taking these as God calls, He will lead us to higher and more important things." These who have pledged themselves are men and women living in an atmosphere full of lying and evil speech, among a people practically all in debt, and whose social customs almost compel the offering of the wine cup and the tobacco (if not the opium) pipe.

Treatment of Girls in China

There is hardly a house in the district that has not been guilty of the murder of girl babies. A Christian man and his wife confessed to having had six little girls whom they did not "keep," before they became Christians. I was visiting a woman, over eighty years of age, living with her husband. I asked: "Have you no children or grandchildren?" "No, I had very bad luck, I never had any children," she replied; but, as an afterthought, she added, "Oh, yes! *girls,* plenty of them, but I never kept any."

There is the other great evil of selling little girls to be brought up in a family, where she will some day be the wife of one of the sons. These little girls are very seldom loved, they are commonly ill-treated and made drudges. I knew one such child who was sold to a heathen house. One or two people died, and the child was accused of bringing ill luck, and was deliberately shut up in a room and starved to death.—*India's Women and China's Daughters.*

Demon Possession in China

A remarkable story is told in the August number of the *Foreign Field* of the Wesleyan Missionary Society. Mrs. Macdonald, the wife of Dr. Macdonald, of Wuchow, describes the victim as a girl of 21, who had been brought to the hospital by her husband, suffering from fever and debility. Two nights after her arrival she became very wild and excited, and the doctor and his wife were summoned to her bedside. The scene resembled many recorded in the New Testament. The demon was at last commanded, in the name of the Lord Jesus, to come out of the girl, and presently the wild look left her face, and she gradually became quiet, listening attentively to the prayers which were offered for her, and at last falling asleep. When she awoke she was in her right mind, tho still ill and weak. This scene was witnessed by several other patients, among them a Taoist priest's wife. These priests earn their living by pretending to drive out demons. The woman stood amazed, and exclaimed: "Never did I see a demon go thus, just by speaking the name of Jesus!" The poor girl told Mrs. Macdonald that she had of late been greatly troubled by demons and begged to be allowed to stay in the hospital and learn more of the Lord Jesus, who had such power to drive away evil spirits.

Wonderful Progress in Manchuria

Rev. Jas. Webster, of Newchwang, recounts this story of facts in the *Missionary Record,* of the U. F. Church of Scotland. In 1900, during the Boxer revolt, and the more recent Russo-Japanese conflict. Manchuria was a severe sufferer from calamities of various sorts. Yet the Church there came out of this furnace of trial with a membership of 11,584, and an income of nearly $40,000.

At the last meeting of the presbytery seventeen native students who have passed through a full theological curriculum were solemnly set apart to the office of the ministry. Of that number two of the ablest and most earnest offered themselves voluntarily as the first missionaries of the Manchurian Church. The presbytery resolved itself into a missionary committee there and then, drafted a missionary constitution, and one of the Chinese members moved that the mission field of the Manchurian Church should be Manchuria, Mongolia, Korea, "and the borders thereof." Mr. Webster closes this remarkable article by saying: "The spread of our work in Manchuria will not prevent us becoming part of the future great body of Christians which shall be known neither as Presbyterian, Congregational, Episcopal, nor Methodist, but whose designation shall be 'the Church of Christ in China.' And may God speed the day!"

Prayer of an Ainu Woman

We frequently have Ainu prayer-meetings in our house, composed of people from the "Rest Home." The prayers are very original at times and savor strongly of Ainu characteristics. Here is one used by a woman a short time since: "Lord, make a basket of my body and a bag of my heart, and fill both full of Thyself. I was as filthy as a highly smelling, putrified fish, but Thou has cleansed my heart and sweetened me. For this I praise Thee. We were worms and noxious insects, but Thou hast been gracious to us and raised us up. Oh, help us serve Thee! And when we return to our homes help us to tell of Thee to others. Amen."—*C. M. S. Quarterly.*

Methodist Union in Japan

A slight error appeared in our September number regarding this important step. We now give the correct facts.

The joint commission on the union of Methodism in Japan, composed of representatives of the Methodist Episcopal Church, South, and the Methodist Church of Canada, met in Buffalo, N. Y., July 18, 1906. After two days of prayerful consideration, articles of union were unanimously adopted. and provision made for the organization

of the Methodist Church of Japan. This action, authorized by the General Conferences of the churches in the United States and Canada, was in response to the practically unanimous conviction of the pastors and members of the churches of Japan, as well as the foreign missionaries laboring among them.

The name of the united church will be "Nippon Methodist Kyokwai" (the Methodist Church of Japan).

The Methodist Church in Japan will be modeled after the three uniting churches, and includes general, annual, district, and quarterly conferences, with well-defined duties and powers. The general conference will meet next May, and after that quadrennially, and will be composed of an equal number of ministerial and lay delegates. The itinerant system is preserved and an itinerant general superintendency is provided.

Steps Toward Union in Korea

At the meeting of "The General Evangelical Council" of Korea Missions, the first week in September, committees were appointed on harmonizing of doctrine and polity for the new "Church of Christ in Korea." A tentative Constitution was adopted for one year. Rev. S. F. Moore writes:

It declares that the aim of this council is "cooperation in mission work and eventually the organization of but one native church." All felt that prayer was answered, we are nearer together than a year ago and the final attainment of our aim seems more certain.

The Presbyterian Council met on September 12 and arrangements are being completed for the setting up of the Independent Presbyterian Church of Korea next fall when the council expects to meet in Pyeng Yang and when seven native ministers are to be ordained. It is thought that u ion can be effected more readily in this way than in any other, as the native church, being responsible to Christ alone, will be at liberty to negotiate with the native Methodist church and thus consummate union. There are already 50 students preparing for the ministry and it is considered likely that the missionaries will be largely outnumbered within a decade by the native ministry..

The Presbyterian missions now have 48 missionaries, 14,353 communicants, 56,943 adherents, and $58,216 in offerings. The Methodists report 22,000, making a total of 80,000 in the native Protestant Church.

AFRICA

The Bible in Abyssinia

The first Protestant missionary who has been permitted for many years to make anything like a stay in Abyssinia, is the Rev. Karl Cederquist, of the Swedish National Society's Mission in Eritrea.

Four cases of Scriptures sent off from Alexandria did not reach Mr. Cederquist at Adis Abeba until nearly a year after he first wrote for them. A recent letter reports that he has sold practically all the Bibles and New Testaments in Amharic, and also most of the Psalters in Ethiopic. Separate portions of the Bible will not be in much request until schools are formed and school children want them as reading books, when Mr. Cederquist believes they will command a ready sale. At his request, more Bibles and Testaments in Galla are being sent out to Adis Abeba.—*The Bible in the World.*

A Union of African Languages

The secretary to the British South Africa Company calls attention to a letter from A. C. Madan, of Oxford, in regard to the importance of language in relation to the native question in Africa. The possibility of large groups of tribes, hitherto distinct and mutually antagonistic, becoming rapidly able to understand each other in some common form of speech has apparently to be taken into account. The stock of words common to all Bantu tribes, when recognized under their various dialectic disguises, will probably prove very considerable.

The officials, missionaries, traders, settlers, and travelers of various nationalities who are qualified to give help in testing this conclusion by personal and first-hand study of a Bantu dialect are naturally difficult to reach. Persons qualified and willing to reply to a brief communication on the subject should send their addresses to A. C. Madan, at Fort Jameson, Northeastern Rhodesia.

Good News from West Africa

A letter from Rev. W. C. Johnston, of the American Presbyterian Mission in Efulen, West Africa, shows how the Gospel attracts the Negro:

There were 580 people at Sabbath-school yesterday, and over 600 at the preaching service. There were 99 in my class of men, and we have a young men's class besides. Yesterday a week ago was our communion service, and we had an average attendance of 220 at each of the three days' preparatory services. And on Sabbath there were about 650 people present. Eight persons were received on profession. There are 72 on the Efulen church roll now, 33 men and 39 women. There are 242 in the two inquiry classes, and the work is rather encouraging, but I have not been able to spend the time in the villages that I need to spend there. There are more than 50 inquirers from villages ten miles and more from Efulen, and we have during this year received into the church six persons living more than ten miles from Efulen.

A Letter from an African King

The Rev. C. F. Jones of Nottingham, England, has lately received the following letter from King Anderaya, the ruler of Bunyoro, translated verbatim by Mr. A. B. Lloyd; the "chief lady" referred to by the royal correspondent is Miss Popplewell, who has been for 72 years a collector for the Church Missionary Society:

Hioma, Bunyoro, April 29, 1906.

My Friend:—Be it peace this time! I greet you with all my love, and I thank you for my letter very much; I was greatly pleased to receive it. I am, my brother, to blame for not having written to you lately, but really I have not had time, for truly, sir, God has given me work to do; because I now have two capitals, Hoima and Masindi. I am greatly wishing to visit through my country, in all six gayas, every gaya to be visited, and to accomplish the work to be done there; this is what I desire God to give me strength to do, and great grace to judge truly His people lent to me to reign over.

But now at this time God is calling many to come and follow His Son Jesus Christ, and so I pray without ceasing to God that He may send His Holy Spirit to flash forth the light in Bunyoro, that those who are still far away may see and come quickly to His Son Jesus, the Savior of all men.

Also greet the chief lady of the Church, who has reached ninety-five years in serving our Lord Jesus. Thank her for her greeting, and say I also send greeting to her.

My wife also, Mona K. Bisereko, greets her affectionately, and sends her this ring for the arm. And to you also my wife and my two children send greetings; and so greet all, my friend, in your house for me, and say, He greets you affectionately. And then the gift you sent me of a pencil, I thank you for very much.

May God give you His peace and show to you His grace for all mankind. I am, your friend, Anderaya Kabaka.

Among the Savage Ngoni

The *Missionary Record*, of the United Free Church, of Scotland, says: "Mission work was begun among the Ngoni in 1883, but not till 1887 was liberty given to open a school or to preach the Gospel. They were determined to prevent anything likely to weaken their power as upheld by the spear, and it required years of patient waiting for liberty to carry on organized work. Medical work, however, was welcomed from the first, and extensively carried on; and under cover of darkness, while the tribe slept, we conducted a small school in our house, in which several youths were taught to read and write, and received instruction in Scriptural truth. Last year we had over 140 schools, with 315 Christian teachers, and an average daily of over 13,000 scholars. There are over 2,000 baptized adults in three congregations, each with a native kirk-session, and their contributions last year for home and foreign missions, building of schools and churches, and for education, amounted to over £426."

Livingstone's Tree at Ilala

The tree under which was buried the heart of David Livingstone beginning to show signs of decay, it was cut down and a monument erected in its place. By order of the Commissioner of N. E. Rhodesia, the tree was carefully cut into blocks and sent to London, at no little cost and trouble, to be sold on behalf of two special objects which are at present interesting the friends of Living-

stone. The first is a church at Fort Jameson, to be called the Livingstone Memorial Church. The second is the new station at Chitambo of the Livingstonia Mission, planted near the very spot where the tree grew. A box of these blocks has been sent to the Livingstonia Committee, and these are now for sale.

A Flourishing German Mission

One of the most fruitful fields cultivated by the Berlin Society is found in South Africa. The growth (1894-1905) appears in these figures: The stations have increased from 41 to 58, the missionaries from 57 to 74, the native helpers from 552 to 867, and the number of baptized from 27,119 to 46,407.

Value of a Hospital in Uganda

It is interesting to hear how the Baganda, so many of whom have been relieved, look on the hospital. Dr. J. H. Cook, of the C. M. S., writes:

Last Sunday morning I heard (from my window at home) shouts of pain proceeding from the hospital. A poor man had just been brought in in great distress. A slight operation not only relieved his pain completely, but cured him from a state which would have proved fatal in a few hours. Poor fellow, he was almost too grateful for words, and Semei, our hospital boy, said to me: "Do you know, Sebo, what nickname the Baganda are giving you?" "No, Semei, what is it?" "They call you 'Tefe'" (pronounced *tavfway*). I wasn't much the wiser, and asked him what it meant. "Oh," he said, "it's a proverb: 'Tefe etusa mugenyi,' which means, 'The home where they don't die brings a visitor.' And the explanation is this: If a man is beating his wife and he sees a stranger, a visitor, coming up the path, he lets her go, and she says: 'Owa! if that visitor hadn't been here they would have killed me.' And so," continued Semei, "you are the visitor to this country who has saved many of our sick people from being killed, and so they call you 'Tefe,' the home where people do not die." If applied, not to us, but to our dear hospital—is it not a beautiful thought? I would like to write up over our porch: "Tefe etusa mugenyi." and let our hospital be known as the "home where people do not die." But, above all, pray for us, that it may be the home where people are saved, not merely from physical distress and death, but from him who is able to destroy both the soul and body in hell.

Red Coated Missionaries in Cape Colony

Mrs. Clinton T. Wood, of Wellington, South Africa, writes enthusiastically of the blessing which the Moody Colportage books have been in that land, where bad books are cheap and good books are expensive. She says:

Mr. Wood is in charge of a school where young Africander men are trained as missionaries, and from which they are sent out into the needy fields of South and Central Africa. One student, a bright young fellow, came to ask our prayers for his people. He was the only Christian in the family. His brothers and sisters were careless and worldly-minded, and so opposed to religion that if he wrote anything of Christ in his letters they would not allow his mother to read them at all, for fear she might want to be a Christian. The poor old lady was ill with an incurable disease, and anxious about herself, but quite in the dark. At our suggestion he sent her "The Way Home," by Dr. Moody. The brothers and sisters, thinking it was some little story that might amuse their poor mother, gave it to her, and in it she found the light she was seeking. She wrote asking for another book, and we sent another to carry its message of peace to the hungry soul. When she passed away, some weeks ago, she was rejoicing in her newly-found Savior and the brothers and sisters began to wonder what the two books were that had been so precious to her. Now, simply from love to her, they are reading for themselves, and are becoming interested. There are many other similar incidents of the way these books are proving useful.

Continued Revival in Madagascar

The missionaries of the Paris Evangelical Missionary Society continue to report a gradually spreading revival upon that third largest island in the world. Missionary Gaignaire considers it a most important sign that many who acknowledged their sins publicly and now look back upon their former lives with true sorrow, were led to this by a kind of vision of the sufferings and death of Christ. The same vision, he also remarks, seems to give them comfort, joy, and Christian strength. A respected and very intelligent man, who held high office, came forward and professed sins of which none knew, exclaiming: "O Christ, I have betrayed Thee. I have crucified Thee. I

drove the nails into Thy hands. I have put the crown of thorns upon Thy brow. I have blasphemed Thee. Is there forgiveness for me?" Many of those who are touched by the Holy Spirit try to undo the evil they have done, and they restore what they acquired dishonestly or fraudulently. Many native evangelists have come forward and acknowledged that their own faithlessness has greatly hindered the progress of the Gospel. Thus, in Madagascar, as in many other places of the world, is the revival appearing and true fruits of repentance are seen.

MISCELLANEOUS

Duty and Privilege

Rev. James Richards, one of the immortal "haystack" pioneers, wrote thus in his journal: "I feel that I owe 10,000 talents and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of the Father and expose Himself to such suffering here below for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of His love to far distant lands; let me never consider anything too great to suffer, or anything too dear to part with when the glory of God and the salvation of men require it."

Dr. Jared W. Scudder—A Correction

An error appeared in our November frontispiece in printing the name of John W. Scudder, who passed away in India on May 23, 1900. The honored missionary in the group of veterans is a brother of Dr. John W. Scudder, Dr. Jared W. Scudder of the Reformed Church mission, and we are thankful that he still lives and labors in the field to which he went out in 1855.

Missionary Statistics—Corrections

The statistics published in our January REVIEW have been found to be in error in their totals, altho the precaution was taken to have them verified on the adding machine. We give here the correct totals, and in our January number will endeavor to take extra care to have the additions correct:

Totals for American societies—	
Laymen missionaries	369
Total missionaries	5,070
Added last year.....	58,476
Totals for British societies—	
Home income	$8,197,679
Total missionaries	8,788
Communicants	537,450
Scholars	628,407
Totals for German societies—	
Total missionaries	1,984
Communicants	209,061
Adherents	510,182
Totals for Christendom—	
Home income	$19,661,885
Ordained missionaries	5,905
Lay missionaries	2,567
Total missionaries	17,839
Force in field.....	107,174
Communicants	1,754,182
Added last year.....	143,193
Adherents	4,072,088
Scholars	1,246,127

What Some Master Missionaries Teach

A Christian worker once said: "The lessons I have learned from the lives of missionaries are invaluable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of concentrated force and the preaching of Jesus; Paton of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Mueller, that praying availeth; Sheldon Jackson and Edgerton Young, that Arctic snows can not cool a flaming zeal for Christ."

Missionaries as Bible Translators

Rev. J. S. Dennis has recently stated that the number of translations made by missionaries covering the entire Bible—including three versions now obsolete—is one hundred and one; number of additional translations by missionaries covering the entire New Testament—including twenty-two versions now obsolete—one hundred and twenty-seven; number of additional languages into which missionaries have translated only portions of the Old and New Testaments—including fifteen versions now obsolete—two hundred and fifty-four; the resultant total being 482, to which may be added the versions prepared by transliteration.

A Strange Coincidence

It is a curious fact that it was on November 3, 1852, the very day when Commodore Perry was ready to sail into Yedo Bay, that the present Emperor of Japan was born, so that he and the new progressive era began life together.

OBITUARY

Dr. F. W. Baedeker, of London

Dr. F. W. Baedeker, who died October 9, in his eighty-seventh year, was one of the best beloved of the veterans of Europe. Since 1860 he has resided in London, tho a German by birth. He was a doctor of philology, but above all, a devout spiritual disciple, with rare love for souls and power to win men. A great crisis in 1866 led to his abandonment of his professional career, and for forty years he has had but one aim—to preach Christ, traveling especially in eastern Europe to foster evangelical faith. Humble and lowly minded, there was nothing intrusive about him, but everywhere he was a missionary, and his face had the solar light always burning on it. The prisons of Russia and Siberia he lit up with his presence, having the official permit of the Russian prison department—a *carte blanche* for all such work, and winning his way everywhere.

Bishop Hoare, of Hongkong

The sad intelligence has been received of the death of Bishop Hoare of Hongkong, when traveling on his episcopal work, in the terrible typhoon which sank so many vessels on Tuesday, September 18. He was a son of the late Canon Hoare, of Tunbridge Wells. In 1875 he went to China to begin the establishment of a college for Chinese boys at Ningpo, and under his guidance the college became a most successful institution. Eugene Stock relat that of the one hundred and sixty-five native students who were under his charge during seventeen years, fifty-seven became teachers and catechists. He was made bishop of Hongkong in 1898, and has since been most active in promoting Christian work both among the British residents and the Chinese in his large diocese.

Dr. Moir Duncan, of China

News has just been received of the death of the Rev. M. B. Duncan, LL.D., principal of the Shansi Imperial University, which happened on the 5th of September. Shansi has suffered an irreparable loss, and China has lost the service of one of the most capable foreigners that have ever entered her borders.

F. G. Ensign, of Chicago

F. G. Ensign, who died September 26, at Oak Park, Ill., was a man who has wrought great things for God. As superintendent of the American Sunday-school Union in the Northwest he enrolled half a million children in Sunday-schools. He was the life friend of Mr. Moody and born in the same year; a man of tireless energy and contagious zeal, of sympathetic spirit, sunny temper, and inflexible integrity. Those who best knew him most loved him. He was one of the rarest of men. He learned industry on the farm of the family, then in 1863 undertook religious work in the army at $20.00 a month, boarding himself. Then he became field agent of the Christian Commission, and afterward as secretary of the American Christian Commission developed practical methods of work. In 1870 he became superintendent of the work of the Sunday-school Union in districts in the Northwest destitute of church and religious influences; 16,740 new Sunday-schools have been established since 1870; 65,670 teachers and 503,924 scholars have been gathered in them; aid was given to 80,702 needy schools, in which there were 392,497 teachers giving Bible instruction to 3,797,675 scholars; 125,857 copies of sacred Scriptures were given to the needy, and 959,856 visits made to homes of the neglected people and 154,947 religious meetings were held.

FOR THE MISSIONARY LIBRARY

THE RELIGION OF ISLAM. By Rev. F. A. Klein. 8vo, pp. 241, cloth. *7s. 6d.* Kegan Paul, Trench, Trübner & Co., London, 1906.

Here is an accurate and scholarly handbook on the dogmatics and practical theology of Islam by one who writes with authority and quotes from the original sources. The Rev. F. A. Klein was a missionary of the C. M. S. in Palestine from 1851 to 1882; then he was appointed to Cairo and retired from active service in 1893; he then commenced the present work, leaving the manuscript complete before his death in 1903. In five long chapters the subject is divided as Moslems themselves do into the sources of Islam, its doctrines, the imamate, fiqh or jurisprudence, and the sects of Islam. The whole treatment of the subject is fair and sympathetic. No special opinions are offered and the facts speak for themselves. Some of the material gathered is presented here for the first time to English readers, and by copious notes and Arabic references every topic is made fresh and often startling. Chapter and verse are given for many of the doctrines and practises of Islam which some assert have no place in the system; *e.g.*, the teaching in regard to lying and false oaths and the sensual abominations of Mohammed's Paradise. The account of the ritual of prayer is complete and full of new information. An invaluable book to every missionary among Moslems and every student of comparative religions; the volume, we regret to say, lacks an index, nor does the table of contents give an adequate idea of the many important matters treated. The proofreading of the Arabic was not carefully done; see, for example, pp. 22, 29, 54, 55, 87, 104, 127, 176, 201, 203, 220, 224, etc. A bibliography of the works referred to would have been useful. These minor matters, however, only emphasize our unqualified praise of a book that will hold its own and is soon to appear in a second and, we trust, corrected edition.

SAMUEL J. MILLS: Missionary Pathfinder. By Thomas C. Richards. 12mo. $1.50. The Pilgrim Press, Boston, 1906.

If the Haystack Centennial had yielded no other fruit than this new memoir, it would be a cause of sufficient thankfulness. Doctor Gardiner Spring's Life of Mills has long been out of print, and this new volume more than fills the lack. It is a fascinating book. The author has the tact to touch his theme and the reader at vital points of sympathetic contact. His biography is compact, without tedious details, and at the same time is comprehensive. It is well written and there has evidently been no little pains taken to get at the facts; it has an air of historical accuracy. At the same time it avoids excessive laudation, and is a calm, impartial and judicial array of facts. The humorous element is also present and the book will have many readers, especially among the young. The ancestry of Mr. Mills is traced, his collegiate and theological life, his modest activity in securing organized movements in the direction of Bible distribution and missionary effort; and the reader with deep interest follows the strange course of events by which he was himself shut out from actual participation in direct foreign mission work, and died at sea, at the early age of thirty-five. We reserve for fuller review both the life story of Mr. Mills and the record of it of which this is but a brief notice.

GRIFFITH JOHN: The Story of Fifty Years in China. By R. Wardlaw Thompson. 8vo. *6s. net.* Religious Tract Society, London. $2.00. A. C. Armstrong, New York, 1906.

This is the story of a half century of mission work, unsurpassed in modern times. It is from the pen of the Foreign Secretary of the London Missionary Society who, of course, has brought to his task a very wide acquaintance with mission work and a practised hand in literary composition. The life had been begun by Richard Lovett who passed away suddenly, leaving behind a great mass of material which Doctor Thompson has

worked into a masterful book. His first words, "The life of a great missionary," well describe the volume. There are seven features of Dr. John's character which this admirable story brings into prominence: first, his aggressive activity; second, his passion for souls; third, his independence and resolution; fourth, his faith in the gospel and its power; fifth, his missionary statesmanship; sixth, his self-oblivion, and last, but not least, his marvelous influence upon the Chinese. He has had all the social influence and authority of a Mandarin. It has been said of him that he could "make a Chinaman do anything he pleased." Nothing about this prince of missionaries is so mighty as his simple *life* among this people. No man in China ever comprehended China's wants more fully, or did more to relieve them. He is now in America, resting and recuperating, and his darling desire, like Hudson Taylor, is to return to that land, which is dearer to him than his native Welsh fatherland, and there finish both his work and his earthly life. For thirty years he has especially labored in the expectation of *immediate* results in conversions. And while giving to preaching the primary place, he gives a proper place and value to education, translation and diffusion of the scriptures and every other means of spiritual uplift.

This life story is a remarkable record of fifty years of steady work, unsparing toil, and a heroism that hesitated at no sacrifice. With all his other achievements, translation stands out conspicuous. Indeed it would be hard to find any department of mission work in which Dr. John has not been not only active but eminent. He was known as the boy preacher of South Wales at the age of sixteen. Born in 1831, he is now only seventy-five years old. He has turned away from many paths of distinction and emolument ever since he first turned his thought to missions. Madagascar was his original choice, but he was chosen of God for the great Oriental empire. He with Hudson Taylor and Dr. W. A. P. Martin will be remembered as the three great Chinese veterans, all of whom went to China within the five years from 1850 to 1855. So pervasive has been this man's influence that it may be said that his half century in Hankow has exercised an influence over the whole Orient.

Reminiscences of a Missionary Bishop. By Daniel S. Tuttle, Bishop of Missouri. 12mo. $2.00 *net*. Thomas Whittaker, New York, 1906.

Bishop Tuttle, in the preface, tells us how these records were begun in 1889, at his wife's urgent request, and finished fifteen years later. One great motive in publishing them is to pay a deserved tribute to the love and gratitude of the wild men of the mountains for whom he labored. For twenty years he was a missionary bishop to "Montana with jurisdiction in Idaho and Utah." His work in Montana was pioneer work in a territory of 145,000 square miles with 30,000 people. It had been first inhabitated by whites only five years before, and in 1863 was full of desperadoes bent on robbery and not hesitating at murder. There was a state of anarchy only put down by some of the most heroic deeds on record. It was only three years after law and order began their reign that Bishop Tuttle's mission began; but the sort of religious work to be done may be imagined. It is a romantic story and needs to be read to be appreciated. Prices were enormous; for example: $6.00 for four quires of writing paper. Exposures of all kinds were a common experience but cheerfully endured. Contact with souls in desperate need and equally desperate temptation, rapidly refined away self-seeking and worldly ambition. He went into a log cabin in Virginia City in 1867; he furnished it very simply but very expensively, at cost of nearly $250.00 for the barest necessities of life, and for the time with no company but a cat. It was slow work reaching the people ensnared in drink, profanity and reckless ways of living. The entire community was "soaked in irreligion." Yet he found personal "kindness un-

ceasing and overwhelming." Hard drinkers would come to his cabin to give him money for charity. These godless people gave him $3,000 to build "St. Paul's Church." Meanwhile he declined the proffered bishopric of Missouri, with all its emoluments, so mighty is love! Every day he learned new lessons of how to deal with sin and sinners, compassionating the man while refusing all compromise with his wrong-doing. Mrs. Tuttle joined her husband in Helena in 1869, where again he built a church. Then he moved to Salt Lake City, which for seventeen years was his home. Here he was teacher, preacher, man among men and bishop over a wide diocese. When Bishop Tuttle first entered Salt Lake City it was only twenty years old —and thus his was the work of a pioneer in a double sense. Chapter XII. in about 17,000 words gives a graphic picture of the whole Mormon system, and it is done with a scholar's insight and an artist's pen.

The Mohammedan World of To-day: Being papers read at the first Missionary Conference on behalf of the Mohammedan World held at Cairo, April 4-9, 1906. Edited by S. M. Zwemer, F.R.G.S.; E. M. Wherry, D.D., and James L. Barton, D.D. 8vo. 302 pp., maps and illustrations. Fleming H. Revell Co.

This careful survey of the present condition of the more than two hundred millions who profess the religion of Islam in three continents is a remarkable book. After the array of facts on the social, moral and spiritual conditions and prospects in every Moslem land in sixteen chapters by experts and veteran workers, the statistical summaries are given and the book closes with this statement: "The great work to which Christ calls His church at the beginning of the Twentieth Century is the evangelization of the Mohammedan world." This statement summarizes the message and the purpose of the most important missionary book of the year. It is a survey, an indictment, a challenge, and a presentation of sociological facts never before published. The chapters are crowded with material and altho they necessarily repeat the sad story of ignorance, degradation and immorality, the view of Islam is not hopeless but hopeful with the power of the Gospel. It will surprise even the student of missions to learn, *e. g.*, of the large results in Java, Sumatra and India. The modern developments in Islam are described and its present aggression in Africa shown to be a peril that must immediately be met. Where nearly every land from West Africa to China is so carefully treated we regret that North Africa and the Sanusiya movement receive scant notice. The statistical and comparative surveys of Africa and Asia are exhaustive and represent wide and careful research giving in detail information that can not be found elsewhere. The beautiful illustrations illuminate the text, but the maps are inadequate and the index is not carefully prepared. However, these minor matters may be pardoned for this is the first report of an Ecumenical council held in the literary center of the Moslem world and represents the sober judgment and lifelong study of those who are fighting the winning battle against the strongest of the non-Christian faiths. The book will challenge attention, criticism (perchance opposition), but its message must be heard and will win its way in Christendom. It is the reply of missions to the Pan-Islamic movement, and will therefore have many readers even among those not in sympathy with missions to Moslems. The volume has an important message for the diplomat and the politician as well as for the missionary circle, since Islam is too large a factor to be ignored by either in their work in the East.

Contrasts in the Great Campaign. By Various Writers. 12mo. 204 pp. 1*s.* 6*d.* Church Missionary Society, London, 1906.

Under a rather obscure title we have here some exceptionally bright and forceful pictures from the great missionary battle-fields of the world. These sketches from life by various men in the forefront of the fight

at once awaken interest, give reliable information and answer the objections that the heathen do not need Christ and that the Gospel is not making headway. Such men as Bishop Ridley of Canada and Archdeacon Moule of China, could not but write what is worth reading. They give living and moving pictures from the mission fields and each one furnishes good material for a brief missionary talk on the Indians, Hindus, Chinese, Africans or Japanese who are coming under the power of the Gospel.

EWA—A TALE OF KOREA. By W. Arthur Noble. 12mo. 354 pp. $1.25. Eaton & Mains, New York, 1906.

Korea is on top in missionary fiction just now. James Gale is followed by Mrs. Underwood and Mr. Noble with good stories well told from different view points. Doctor Gale gave us a novel based on missionary life and work, Mrs. Underwood the story of a boy "Tommy Tompkins" brought up on foreign soil, and Mr. Noble presents pictures of life from a Korean standpoint. This makes the book worth while. It gives a sympathetic view of Korean customs and points out the native criticisms of foreigners. The basis is truth in characters and incidents, but this story has not the power of the other two. Its chief value is in its viewpoint rather than in the interest awakened in the narrative.

YEAR BOOK OF THE EVANGELICAL MISSIONS AMONG THE JEWS. Pamphlet. Edited by Prof. Herm. L. Strach, D.D. J. C. Heinrichs'sche Buchhandlung, Leipzig, 1906. 65c. Rev. Louis Meyer, 22 Solon Place, Chicago.

This is an historical sketch of the International Missionary Conference, with papers in English and German read at the meeting in Amsterdam. An excellent statistical review of Jewish missions is added by Rev. Louis Meyer. This gives a brief account of the character and extent of the work carried on for Jews by various missionary societies throughout the world. It is as complete and accurate as great perseverance and care can make it and is the only up-to-date sketch of Jewish missions. Mr. Meyer enumerates 28 English, 8 Scotch, 3 Irish, 9 German, 2 Swiss, 1 French, 3 Dutch, 3 Scandinavian, 3 Russian, 4 African, 5 Asiatic, 1 Australian, and 45 American missions working for Israelites. The other papers in the report are valuable contributions on methods and results of work for Jews.

WHITE FIRE. By John Oxenham. 12mo. 366 pp. $1.25. American Tract Society, New York, 1906.

Under the guise of fiction, we find here the romantic story of the life and adventures of James Chalmers, the Greatheart of New Guinea. The subject is full of life and fire, with love, adventure and noble self-sacrifice. The narrative as it is elaborated is not a great work of art but could not fail to interest young people in the life story of one of the greatest missionaries of modern times. This is worth circulating in Sunday-school libraries.

THE AUTOBIOGRAPHY OF REV. LEWIS GROUT. 8vo. 74 pp. $1.00. Clapp & Jones, Brattleboro, Vt., 1906.

Those who try to keep pace only with the modern missionary compaign may not know the subject of this volume. Lewis Grout, however, did noble work for thirteen years in the American Board mission among the Zulus. In his Zulu grammar he has left an abiding monument, and this sketch of his life will be welcomed by his friends, tho it can scarcely be expected to awaken general interest.

NEW MISSIONARY BOOKS

THE PACIFIC ISLANDERS. From Savages to Saints. By various authors. Edited by Delavan L. Pierson. Illustrated. 12mo. 354 pp. $1.00 *net*. Funk & Wagnalls Co., 1906.

THE MIKADO'S EMPIRE. By William Elliot Griffis, D.D. Eleventh edition. 2 vols. Illustrated. 8vo. $3.00. Harper & Brothers, 1906.

OVERWEIGHTS OF JOY. By Amy Wilson-Carmichael. 8vo. 320 pp. 4*s*. 6*d*. *net*. Illustrated. Morgan & Scott, London, 1906.

LIFE OF DAVID HILL. By J. E. Hellier. Illustrated. 16mo. 276 pp. 2*s*. 6*d*. *net*. Morgan & Scott, London, 1906.

TWO YEARS AMONG NEW GUINEA CANNIBALS. By A. E. Pratt. Illustrated. 8vo. 359 pp. $4.00 *net*. J. B. Lippincott Co., Philadelphia, 1906.

THE INCOMING MILLIONS. By Howard B. Gorose. Illustrated. 12mo. 212 pp. 50 cents *net*. Fleming H. Revell Co., 1906.

ON THE TRAIL OF THE IMMIGRANT. By Edward A. Steiner. Illustrated. 8vo. 373 pp. $1.50 *net*. Fleming H. Revell Co., 1906.

S. H. HADLEY OF WATER STREET. By Rev. J. Wilbur Chapman, D.D. Illustrated. 12mo. 289 pp. $1.25 *net*. Fleming H. Revell Co., 1906.

ABYSSINIA OF TO-DAY. An Account of the First Mission Sent by the American Government. By Robert P. Skinner. 8vo. Illustrated. Longmans, Green & Co., New York. 1906.

AFGHANISTAN. By Angus Hamilton. 12-mo. Illustrated. $5.00 *net*. Charles Scribner's Sons, New York. 1906.

THE PHILIPPINE ISLANDS. Edited by Blair and Robertson. Vols. 42, 43, 44, and 45. The Arthur H. Clark Co., Cleveland, O. 1906.

JAPAN. By Clive Holland. E. P. Dutton & Co., New York. 1906.

THE MAKING OF MODERN EGYPT. By Sir Auckland Colvin. 8vo. $4.00 *net*. E. P. Dutton & Co., New York. 1906.

THE MAKERS OF JAPAN. By J. Morris. 8vo. Illustrated. $3.00. A. C. McClurg Co., Chicago. 1906.

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NYONA AT SCHOOL AND AT HOME. The Story of an African Boy. By James Baird. 12mo. Illustrated. Oliphant, Anderson & Ferrier, Edinburgh. 1906.

SKETCHES OF INDIAN LIFE. By John Z. Hodge and George E. Hicks. Illustrated. *1s. 6d. net;* cloth, *2s.* Morgan & Scott, London. 1906.

METHODS OF MISSION WORK IN MOSLEM LANDS. Papers by Missionaries Presented at the Cairo Conference, 1906. Edited by E. M. Wherry, D.D., S. M. Zwemer, F.R.G.S., and James L. Barton, L.D. 12mo. $1.00 *net*. Fleming H. Revell Co., New York. 1906.

THERE IS A RIVER. An Illustrated Report of the British and Foreign Bible Society. 12mo. 112 pp. London, 1906.

THE SKIPPER PARSON ON THE BAYS AND BARRENS OF NEWFOUNDLAND. By James Lamsden. 12mo. *2s. 6d.* Charles H. Kelley, London. 1906.

LETTERS TO A CHINESE OFFICIAL. By William Jennings Bryan. 16mo. McClure, Phillips & Co., New York. 1906.

MY OLD BAILIWICK. By Owen Kildare. Illustrated. 8vo. 313 pp. $1.50. Fleming H. Revell Co., 1906.

MIRIAN. A Romance of Persia. By S. G. Wilson, D.D. 12mo. 120 pp. Illustrated. American Tract Society, New York, 1906.

THE CHRISTIAN MOVEMENT IN JAPAN. Fourth annual issue. Pamphlet. Methodist Publishing House, Tokio, 1906.

TWELVE MISSIONARY PROGRAMS FOR JUNIOR BANDS. By Mary Lane Clark. Pamphlet. 15 cents. Wesleyan Methodist Publishing Association, Syracuse, N. Y., 1906.

TARBELL'S TEACHER'S GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. $1.25. 8vo. Bobbs-Merrill Co., Indianapolis, 1906.

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NEW CHINA AND OLD. Personal Recollections of Thirty Years. By Archdeacon Moule. Illustrated. Third edition. Revised. 8vo. 312 pp. *5s.* Seeley, London. 1906.

HINDUISM. By L. D. Barnett. 62 pp. *1s.* Constable & Co., London. 1906.

IN THE LAND OF FIVE RIVERS. A Sketch of the Work of the Church of Scotland in the Punjab. By H. F. C. Taylor. 166 pp. Illustrated. R. Clark, Edinburgh. 1906.

SOLDIERS OF THE CROSS IN ZULULAND. By E. and H. W. 192 pp. *3s. 6d. net*. Bemrose, London. 1906.

THE KINGDOM OF GOD IN SOUTH AFRICA. A Survey of Missions to the Heathen South of the Zambesi. By Andrew Murray. Pamphlet. James Nisbet & Co., London. 1906.

KWULI: A SOUTH SEA BROWNIE MAID. By Theodora Crosby Bliss. Leaflet. Woman's Board of Missions, Congregational House, Boston. 1906.

SERVICE OF MISSIONS TO SCIENCE AND SOCIETY. By W. W. Keen, M.D. Pamphlet. American Baptist Missionary Union, Boston. 1906.

NOTES ON AFRICA FOR MISSIONARY STUDENTS. 1*s.* Paper. Church Missionary Society, London, 1906.

SAMUEL HEBICH OF INDIA, THE MASTER FISHER OF MEN. By Rev. G. N. Thomssen, missionary of the Union at Bapatla, South India. Orissa Mission Press, Cuttack, India. $1.50 *postpaid.* The Literary Department, A. B. M. U., Box 41, Boston, Mass. 1906.

THE CHRISTIAN CONQUEST OF INDIA. By Bishop James M. Thoburn. 291 pp. Illustrated. Price, cloth, 50 cents; paper, 25 cents, *net.* Young People's Missionary Movement, 156 Fifth Ave., New York. 1906.

ALIENS OR AMERICANS. By Rev. Howard B. Grose. 50 cents *net.* Young People's Missionary Movement, New York. 1906.

EVERY-DAY LIFE IN BENGAL. By William H. Hart. 3*s.* 6*d.* Charles H. Kelley, London. 1906.

AMONG THE SIOUX. By Rev. R. J. Creswell. 12mo. $1.00 *net.* Published by the Author, 3344 Fourth Ave., South Minneapolis, Minn. 1906.

OBSERVATIONS OF AN ITINERANT. By Rev. J. E. Scott, Ph.D. India Jubilee Association of the Methodist Episcopal Church. 1906.

INDIA'S DARK NIGHT. By Rev. B. T. Badley, M.A. Methodist Publishing House, Lucknow, India. 1906.

THE MISSIONARY HYMNAL. Compiled by Ida Hunneman. Woman's Baptist F. M. S., Boston. 1906.

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GREAT VOYAGES AND WHAT CAME OF THEM. By Katharine L. Crowell. Paper, 25 cents; cloth, 35 cents. The Willet Press, 5 West Twentieth Street, New York. 1906.

A CRUISE IN THE ISLAND WORLD. For Children. By May Davis. Pamphlet. Illustrated. Central Committee in the United Study of Missions. 1906.

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